

GAY LIBERATION NEWSPAPER

the body politic

25¢
LOCAL

35¢ ELSEWHERE



GAY COMMUNITY CENTRE

SEE PAGE 10, 11

NO. 2 JANUARY-FEBRUARY 1972
TORONTO



The following letter was sent in response to the CBC Tuesday Night Program entitled: "Nothing to Hide". Ostensibly, the program was billed as dealing with the Gay Liberation Movement, but in the opinion of most of the Ontario Homophile groups was anything but accurate. The article which follows the letter is an account of the events following the airing of the program.

Mr. John Kerr,
Area Supervisor, Information Services
Canadian Broadcasting Corp.,
354 Jarvis Street,
Toronto, Ontario

Dear Sirs:

On November 30, 1971, the C.B.C. aired a program at 10:00 p.m. on the Tuesday Night series called "Nothing to Hide". The program was to have been on the subject of gay liberation. Not only does the program completely ignore that subject, but it shows a very narrow biased viewpoint. Below are a few points that show the ignorance of the director, the producer, and the participants of that show on the subject of gay life.

The program is dated. The program was filmed a year ago and is completely irrelevant as to what is

sexuality in that field. The program was made of the attitudes of other psychiatrists (Dr. Pomeroy, Dr. Gebhard, Dr. Szasz) who vehemently disagree with Dr. Hatterer's illness theory. Not all psychiatrists believe that homosexuality is an illness though it is to their economic advantage to propagandize such opinions.

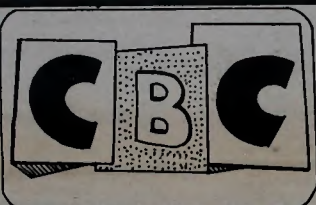
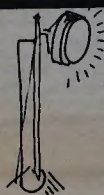
The view of the gay community shown in this program was that of an outsider, concentrating on the external aspects e.g. the streets, steam baths, bars, etc. Apart from the interview with Dick Leitsch and his lover, who cannot be considered as representatives of the entire gay community, the viewer is lead to associate gay life with pornography, anonymous sexuality, "sexual addiction and sadomasochism. The diversity of individuals in the gay community was in no way made clear. We were once again lumped into the one category of the homosexual.

The program moreover gives the viewer the assumption that everything in the gay world is centered on sex. If there is a concern for sex in the gay community, it parallels the obsession with colour in the black community. One is of course concerned with the source of one's oppression. This is not explained in the program. No mention

program reinforces strict conformity to sexual roles, denigrating so-called feminine qualities in men and applauding so-called feminine qualities in women.

The camera work and subjects filmed were sloppy and poorly chosen. The cameraman used bizarre camera angles portraying the homosexual like an animal in a cage. Misty shots of Times Square at night and pornography shops associated homosexuality with an extremely sordid aesthetic. This is especially insidious since the viewers retain far more of the visual impression than of the verbal content.

The most destructive aspect of the program was its concentration on the results of the oppression of homosexuality without in any way dealing with the source of our problems, heterosexual prejudice. It did not expose the legal oppression we face, the discrimination in the courts, employment and housing, nor the hate propaganda put out by our schools, churches, government, so-called medical authorities and public media. It did not analyze our fight against bigotry and our struggle to attain self-respect and pride in the face of overt oppression. Putting the onus on homosexuals to justify themselves rather than heterosexuals justifying their prejudice and conformist sexual attitudes, the pro-



: PUT-OFF

or

NOTHING TO HIDE?: nothing to show

happening now in the gay liberation movement. The proliferation of gay organizations both in Canada and the United States as well as the diversity of social and political programmes of these groups were in no way explained. The Mattachine Society is one of the oldest and most conservative of homophile associations (perhaps chosen for this very reason so as to be less disturbing for a heterosexual audience) and is in no way representative of the greater political awareness seen in other groups. Dick Leitsch himself has since been forced to resign from the Mattachine Society by its membership and can in no way be a spokesman for that group.

This was a Canadian production yet it was filmed in New York City even though there were, at the time of filming, many people involved in the Canadian gay liberation movement. The program in no way dealt with issues facing homosexuals in Canada e.g. the effects of the Criminal Code amendment, the relationship with the struggles of Canadian women, Indians and Quebecois nor the struggle for civil rights in Canada.

The professional opinion in this program was entirely one sided. Dr. Hatterer's ideas were presented as the consensus of psychiatric opinion when in fact they merely represent one view (dated at that) of homo-

sexuality in that field. The program was made of the attitudes of other psychiatrists (Dr. Pomeroy, Dr. Gebhard, Dr. Szasz) who vehemently disagree with Dr. Hatterer's illness theory. Not all psychiatrists believe that homosexuality is an illness though it is to their economic advantage to propagandize such opinions.

The program shows no humanity among gays beyond the category of homosexual. It gives the assumption to the viewers that the gay life style is one of total irresponsibility and fun-seeking. It doesn't show the serious soul-searching gays must undergo to have the courage to stand up to social prejudice. It doesn't show us in our jobs, families, and viable human relationships. This show was totally obsessed with our sexuality which is only one aspect of our total being.

The program, by concentrating solely on male homosexuality without any proportionate comparison with the problems of heterosexual relationships, isolated homosexuals.

We are seen as being outside society a separate group rather than as part of the totality of our pluralistic society. Moreover, homosexuality is seen as separate and different from heterosexuality rather than as merely one more aspect of our total sexuality.

The program was totally sexist. It makes no mention of female homosexuals and the double oppression they face being women and homosexual. As in most discussions of homosexuality, the impression is given that it is solely a male issue. Moreover, the

program once again reinforced the guilt and fear that society has inflicted on gays.

In summation, this program is an insult to all homosexual men and women. As Canadian taxpayers we object to the use of our tax dollars to produce slanderous and prejudicial propaganda. It seems that the Canadian media is following that of the United States by distorting the real progress made by the gay liberation movement. Even the title of the show was in error, it should have been called "Dr. Hatterer's Hour". This program insults the intelligence of the viewer and uses its influence to enforce the myths and untruths that the gay liberation movement is trying to eradicate.

Yours Sincerely,

George Hislop,
C.H.A.T.

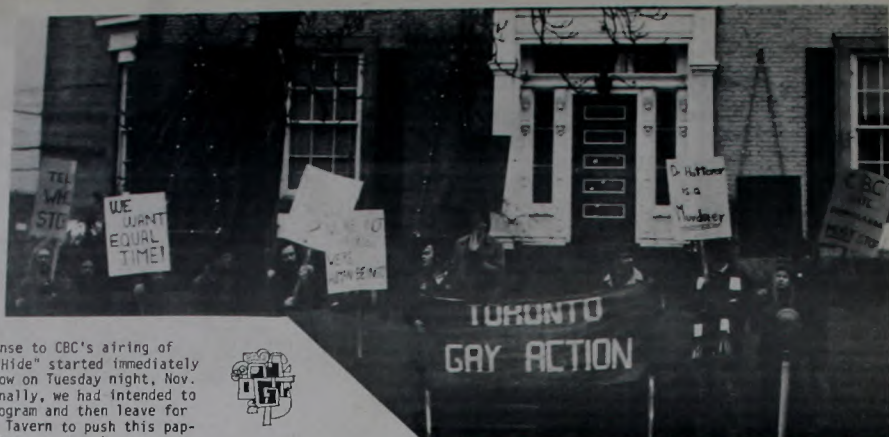
Charles Hill,
U.T.H.A.

Jerry Moldenhauer,
Editorial Collective, Body Politic

Tony Metie,
Toronto Gay Action

Roger Wilkes,
Y.U.H.A.

CONTINUED NEXT PAGE



The response to CBC's airing of "Nothing to Hide" started immediately after the show on Tuesday night, Nov. 30th. Originally, we had intended to watch the program and then leave for The Parkside Tavern to push this paper. But "Nothing to Hide" generated more enthusiasm from 'gay libbers' than I think the producer and director had expected. The travesty of this celluloid gargyle demanded an immediate response.

Realizing that our effort would mainly be in vain due to the hour (approximately 11 p.m.) we (ten of us) nonetheless decided to let the CBC know what it really means to have 'nothing to hide'. We paid them a little visit at the Jarvis St. headquarters (one building being more than appropriately called 'The Kremlin').

Indignant though we were, our spirits and enthusiasm were high and the mood was one of serious joviality; after all, we were marching into the camp of the enemy. But, alas, there was no enemy to confront save the receptionist. She was pleasant and cooperative while informing us that those responsible for the program were undoubtedly home in bed with dreams of new exposes flickering their heads. We were, however, reminded that this was not a public building and our presence was not entirely welcome, so would we please leave. Our departure was hastened by a security guard when the flicker of a camera shutter and the light of a flashbulb disrupted the serenity and quietude of the austere atmosphere.

The next few days were spent in preparing our official response to the CBC executives directly responsible for the program: Jeanine Locke the director; William Harcourt, the executive producer; and John Kerr, the Area Supervisor for Information Services. A threefold strategy was adopted; to send a letter of protest detailing our specific grievances (see above), to secure a meeting with the above three persons to discuss the program and our objections to it, and, finally, to wave the flag a bit by holding a demonstration in front of the Jarvis St. CBC offices.

The letter was drafted and mailed and an appointment with our protagonist obtained: showdown time was set for Friday, December 10th at 9:30 a.m. But on Wednesday, December 8th, a new crinkle developed -- the 'gay libbers' weren't playing cricket. An audience had been granted, but they were still planning on holding a demonstration. Now wasn't this taking 'nothing to hide' a bit too far. After all, why make public what can be handled in private: the meeting was therefore off. But the 'libbies' had



learned their lessons too well - if there is 'nothing to hide', why hide? The demonstration was on! The press was notified, banners readied and the time was set for 9:30 a.m., Friday, December 10th. Our spirits were given an additional boost when word came Thursday that the CBC executives discovered that 'nothing to hide' entailed going public and thus the demo was cricket. So the tete-a-tete was rescheduled: 3p.m. Friday, December 10th.

9:30 a.m. Friday morning - a little chilly and foggy with threats of rain. Now the demonstration was not the greatest of successes, but neither was it a failure. Considering that about four regulars were absent and four new faces present, by new math standards we could tabulate a figure of seventeen persons demonstrating, although the actual number was thirteen. But the real success came with the welcoming committee that awaited us: four uniformed Metro Police and four plainclothesmen (RCMP's?) neatly tucked away - quite conspicuously - in their blue Chevy, or was it a Ford. A point of controversy among us 'nothing to hide'ers was whether the dude taking pictures from the third story window across the street was a permanent resident of the building, or chief zoom-lense photographer for the KGB. The point being that we weren't ignored.

The friendly patrolmen informed us that our efforts merited half the sidewalk, marching in single file. Being law-abiding and tax-paying citizen-fags we naturally complied. Toronto Gay Action's banner lead the big parade, with numerous placards close behind: "We Want Equal Time", "What Has The CBC Got To Hide" and, "The most noteworthy, "Lawrence Hatterer Is A Murderer."

And we were noticed. We were noticed by all the employees of the CBC as they watched - some bemused, some beguiled - from their office windows. Indeed, a few took courage and came outside to take a closer look, having our course, 'nothing to hide'. We were noticed by the back-upped traffic on Jarvis St., as cars slowed down or stopped to discover the source of this discontent. We were noticed by a couple of newsmen who responded to our press releases. But most of all, we were noticed by the plainclothesmen in that blue car - license number - who, after discovering that they had 'nothing to hide' because they were

no longer hidden (I think the lawmen jingo is 'our cover has blown') openly snapped our pictures - for whatever purpose we cannot imagine. Such interest demanded reciprocity; we snapped theirs also.

So up and down we marched on Jarvis St. that day for over an hour. After awhile the officers decided a threat to national security we were not and thus they left to maintain their vigil from the comfort and warmth of their patrol car: did this mean we were accepted? A few pictures for our 'Gay Lib Photo Albums' and we were off, but not without first presenting appropriate mementos to those who were there to 'serve and protect': a copy of *The Body Politic*, each.

To give a complete account of the meeting with the CBC officials would be nothing less than horrendous, for it was a horrendous three hour meeting full of 'sound and fury signifying ...', but I'm getting ahead of myself. Having 'nothing to hide' were Dave Newcome, general coordinator of the protest and representing Toronto Gay Action; Chris Fox representing the

continued next page





women's group; Charlie Hill spokesman for the University of Toronto Homophile Association; John Dunbar, president of Waterloo Universities' Gay Liberation Front; George Hislop, director of the Community Homophile Association of Toronto; and myself representing this publication. We were met by John Kerr, William Harcourt, a Mr. Smith (later discovered to be CBC's public relations man, but a silent participant throughout the entire meeting) and later we were joined by Jeanine Locke.

I remember once reading an essay entitled "The Harm That Good Men Do" -- it kept running through my mind during our meeting. Our basic demand was for some form of equal time to deal with the misconceptions presented in the documentary. But no dice. It would be too easy to cast these people into pernicious and power-tripping types. I believe, and I think the rest of my colleagues likewise agreed, that our protagonists were sincere in their belief that no harm or malice was intended by the program. They honestly believed that they had presented a fair and impartial documentary.

Yet, they were completely at a loss to handle the barrage of statistics, facts, observations and criticisms which we levelled against the program. Kerr, being the main spokesman for the CBC, rejected out of hand the political implications of 'Nothing to Hide', or the fact that Lawrence Hatterer had no more authority to speak 'ex cathedra' regarding homosexuality than any supposed expert on the topic. Nor would Jeanine Locke the director, entertain the possibility that Dick Leitsch and his lover were not representative of homosexuals, let alone representative of the gay liberation movement. Still further, their explanation for why the documentary was filmed in New York City was that there were no gay people in Canada that they could find who would be willing to appear publicly, nor was there the perennial psychiatric 'expert' to be found in Canada. Not, of course, to have an 'expert' on the program would be in their view, to provide a platform for a political

group which was a trifle difficult to comprehend in light of the early revelation that homosexuality was not deemed a political issue. Could possibly a little heterosexual imperialism be sneaking out of the unconscious? Was this possibly the reason why it was so difficult for them to understand that the only true 'expert' on homosexuality are homosexuals or that to categorize a group of people into an object of study is to perform a judgemental act which serves to divide rather than unite people? Nor could they respond to the quintessential point which Chris continually urged: that homosexuality involved both men and women, and that to isolate one for study is to present an incomplete and thus inaccurate presentation.

We discussed these issues and many more. So many more that, since I was not taking notes, I can not recall them all. I wish to emphasize however that our talk was always direct, frank and at times heated. Our protagonists were always receptive, often understanding and sympathetic, but they were not to be moved because they could not step out of their corporate roles. As private persons their plea to innocence to the charge of gay oppression was valid; but as members of an institution that simply approaches gays and homosexuality as a news item worthy of a documentary film they have, in my opinion, helped to sustain much of the misunderstanding that maintains oppression over both gays and women.

So after three hours we left with what we came with -- a demand; a demand emphatically rejected. There would be no equal time nor any other form of programmed compensation. We were assured, however, that our interest was appreciated and that we would receive a formal reply to our letter from Mr. Kerr. But as far as I know we haven't even received that.

Herb Spiers

On Female Fulfillment

The sadness of her face
Surprises me to tears.
Her mouth makes the effort to smile
Lifting at the corners
But her eyes
Reflect no shine
I am haunted by the pain of exploitation.

Iris

THE FOLLOWING TEXT IS OF A SPEECH MADE BY PAUL MACDONALD, A MEMBER OF TORONTO GAY ACTION, AT THE VIETNAM WAR AND AMCHITKA PROTEST IN THE LATTER PART OF OCTOBER. THIS WAS THE FIRST TIME THAT GAYS DEMONSTRATED AS GAYS IN A MULTI-GROUP PROTEST AS A RESULT OF AN INVITATION BY THE VIETNAM MOBILIZATION COMMITTEE.

Gay People in Toronto today are in alliance with those who wish to stop the war in Viet-nam and oppose this afternoon's blast at Amchitka.

In a society in which billions of dollars have been squandered to support armies which have annihilated tens of millions of people in recent decades as well as carrying out nuclear tests as the one proposed today which can kill every man, woman and child 6 times over. Yet the love of one person to another person of the same sex is considered perverted and unnatural.

As gay people, we are fed up with being harassed and labelled; we are fed up being called queers and faggots just as the Vietnamese are fed up with being called gooks and slope-heads. Together with other oppressed minorities we will achieve the right to control our own lives and the right to self determination which are being denied in a racist, sexist and imperialist society.

Gay Liberation means full human rights for gays; which will eventually lead to sexual liberation for all mankind.

Like other minorities, such as the Vietnamese who are being exploited by the super-powers, we realize that we must work in alliance with others to obtain peace and love.

Paul MacDonald

SURVIVAL

Help support The Body Politic
Donations of any sum accepted
to

The Body Politic
65 Kendal st., Apt. 8.
Toronto 4 Ontario

thanx

An observation made in the wash-room of the Engineering College, Waterloo University: "GAY MARRIAGE RAISES QUERIES."

This is the first editorial which we as a collective will periodically publish. Our comments will deal with what we believe to be crucial issues to, for or within the Gay Community. The recent adoption of CHAT's new constitution surely merits our attention in this issue.

The basic confusion which attended the three constitutional meetings of CHAT (see the article on CHAT's constitution) must be weighed in making an appraisal of the crucial decisions which were made. Yet, despite the confusion, for a community of gays who face more than enough hassles from the straight - often heterosexually imperialist - society, the venom spewed by men at women, women at women, and men at men was stupid.

Face it; we only screwed ourselves.

Moreover, the wording of the women's amendment (The Cunt statement) was poorly written and personally insulting - not just to men - but to other women. But to let these considerations override the more fundamental issue would likewise be stupid.

The question of equal representation for women and men at all decision-making levels within CHAT is more than a 'democratically to be resolved' matter. As gays we are oppressed; as women, women are oppressed. But as lesbians, gay women are even more oppressed. Is it so undemocratic for a liberation movement, and a community such as CHAT to consciously and purposely invest power in people who in a heterosexually male dominated society are powerless? We think not. And is it not mind-boggling that CHAT seeking to educate the straight world should not be willing to educate itself regarding the inferior status of women within its organization? We think so.

Sexism is as abused as it is abusive -- but it is also real. And it is more real for gay women than gay men. That was the point of the amendment, and it remains the point despite the loss, by such a narrow margin, of the amendment for equal representation. In our view it was a step backward in the cause of gay liberation.

We encourage the women who left CHAT to return, allowing their concern for gay liberation to overcome their justified indignation. Their independent thought and action are invaluable and they can and should be formulated into policy on CHAT's Executive Board. Indeed the decision for equal representation for women and men on the Executive Board is the framework for a genuine power-base from which to combat sexism through both decision making and education. But for those women who now feel unable to work meaningfully within CHAT's framework, we feel they should form an autonomous women's group to work in concert with other existing homophile bodies.

THE EDITORIAL COLLECTIVE

GAY COMMUNITY IS WHAT YOU MAKE IT. We welcome your contributions: news, editorials, personal accounts, letters, philosophical meanderings, poems, interviews, book and film reviews, graphics, photos, etc.

Correspondence should be directed to: The Body Politic, Apt. B, 65 Kendal Ave., Toronto 4, Ontario, Phone 922-2624

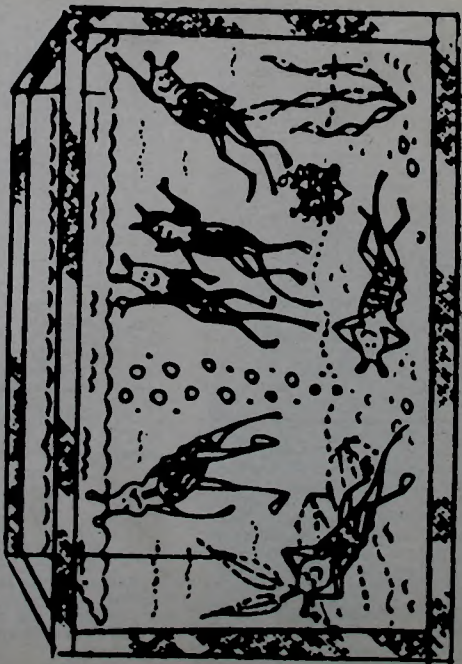
The Editorial Collective for each issue includes those individuals contributing to the: content (articles, artwork) and/or printing (typing and layout). Members of the collective have a vote in all decisions pertinent to the publication of the paper. Content and arrangement are decided on by the collective during editorial meetings and during layout. For this issue: David Newcome, Kathy Pickard, Jerry Hannon, Paul Macdonald, Ray Gunderson, Herbert Spiers, Hugh Brewster, Jearid Moldenhauer, Alan Falconer, Ed Jackson, John Forbes.

PHOTOS - J. MOLDENHAUER

FEELING SUBMERGED?

SURFACE WITH TORONTO GAY ACTION

TORONTO'S FIRST & ALWAYS GAY ACTIVIST LIBERATION GROUP
meeting on alternate sundays 8p.m.
at the
new community centre 38 cecil st. toronto
effective 16 Jan. 72



MONTREAL

Front de Liberation Homosexuelle
2065 rue St Denis
phone 843-4425

Centre de la Femme, F.L.F.
3908 Montclair
phone 523-3260

Community Media
535 Vigier E.
Phone 849-2351
Ligue des Droits de l'Homme
3411 rue St. Denis
phone-844-2815

Free Youth Clinic
3658 rue Ste. Famille
phone-843-7885

Maisonne
351 rue Enery
phone-843-4792

OTTAWA-HULL

Gays of d'Ottawa
P.O. Box 2919, Station "D"
Ottawa Ont. K1P 5W9

LONDON ONT.

University of Western Ontario
Homophile Association
Meetings Mondays 8PM.
Graduate Lounge, Somerville House.

VANCOUVER

Gay Alliance Toward Equality
105-1131 Richard St.
Meetings-Mondays 8PM
Phone: 687-8048, 687-6302.

Gay Sisters 738-5379

Women's Centre
511 Carrall 684-3535

People's Defense Fund 733-3165

Legal Aid Clinics 872-0271

Young Socialists 688-5924

Free Clinic
1952 W.4th 731-6929

COMMUNITY PAGE

TORONTO

Community Homophile Association of Toronto (C.H.A.T.)
58 Cecil St., Toronto 130. (effective Feb. 1.)
Phone: 964-0653 (24 hr. emergency service)
Community Centre, 88 Cecil St.
Meetings-alternate Tuesday's at the Centre 8PM.
(phone 964-0653 for January events)

Toronto Gay Action (T.G.A.)
58 Cecil St., Toronto 130.
Meetings: Alternate Sunday's 8PM.
(effective 16 January)
Phones: David 920-8374; Herb 920-6576
Jearld 922-2624; Paul 247-1530.

Gay Fellowship
c/o E.F. Blair, P.O. Box 6248
Terminal A Toronto 1.
Meetings: Sunday afternoon at 2 pm
First Unitarian Congregation
175 St. Clair W., Toronto

University of Toronto Homophile Association (U.T.H.A.)
S.A.C. Building, Hart House Circle, U. of T.
phone: Charles Hill 964-1918
Meetings: Graduate Students Union, Wed., 8 P.M.
16 Bancroft Street.

York University Homophile Association (Y.U.H.A.)
Rm. N105 - Ross Humanities Building
Meetings: alternate Tuesday's - Social Debates Room
McLaughlin College, - 8 P.M.

Free Clinic 252 Dupont Street
Rochester Rochdale - 8100 and Huron - 924-8892
Toronto Women's Caucus 368-6583
Women's Liberation 380 Victoria St. 863-9949
Legal Aid 73 Richmond St. 366-9631
Young Socialists Forum 334 Queen St. W. 363-9618
Vietnam Mobilization Com. 241 Victoria 863-0494
Guerrilla 201 Queen St. E. 864-1902
Community Switchboard 923-0944



ANY GROUP OR ORGANIZATION
who support the aims of Gay Liberation
and wish to be listed on this page
write to:
Paul Macdonald
c/o Community Page
The Body Politic
65 Kendal Ave Apt 8
Toronto 4 Ontario



subscribe to THE BODY POLITIC

65 Kendal Avenue, Apt. 8
Toronto 4, Ontario
6 issues for \$2.00
or 35¢ per issue

**EXPOSE YOURSELF!
TO AN ALTERNATIVE...**
SUBSCRIBE TO
GAY SUNSHINE
P.O. Box 40397
SAN FRANCISCO, CA. 94140
\$3.75/12 ISSUES
THURSDAY EVENINGS 8 PM.
3RD FLOOR, ARTS BUILDING
Place changes.

**FREE!
TO
MUSKIE
AND
OLY**

KITCHENER-WATERLOO

Waterloo Universities
Gay Liberation Movement
Meetings Mondays 8 P.M.
Campus Center

GUELPH DNT

University of Guelph Homophile Association
Thursday Evenings 8 PM.
3rd. Floor, Arts Building
Place changes.

ADVERTISING-ADVERTISING-ADVERTISING
Any business interested in advertising
please call The Body Politic 922-2624



CANADA TRUE NORTH STAR AND GAY

SHALL WE

Recently the Radical Lesbian group who strode out in disgust from a meeting of C.H.A.T. stated that they were not interested in raising the consciousness of C.H.A.T.'s male members. Why? Because this would be a waste of energies in a task which the men should be working on themselves. But the episode shows that although we may reject conditioned attitudes towards some aspects of sexuality and role-playing, we cannot or will not make the imaginative leap to other areas. The male chauvinism which many gay men exhibit must be examined and the shaky sexist assumptions upon which it is based exposed to attack.

Perhaps if more homosexuals were aware of what has been happening elsewhere in the movement, they would be more willing to re-examine their prejudices. This book is an attempt to trace the developments during the year 1970 in a New York-based liberation movement, The Gay Activists Alliance. Running parallel and often intertwining with the main account of evolving political awareness and involvement is Arthur Bell's frustrating love affair with a charismatic GAA leader, Paul Clifman. Can an editor of children's books find happiness with an ambitious and rational activist? It turns out he can't for the frustrations of this unsatisfactory relationship color a great deal of what Bell observes and experiences within the organization. His reportage of significant events reaches a climax with a meeting at which leadership candidates are giving election speeches. Clifman is denounced by another candidate as unfit for the presidency because of his unscrupulous and callous treatment of his lover. It is charged that excessive thirst for power has eroded his humanity; the denunciation is probably instrumental in Clifman's losing the election.



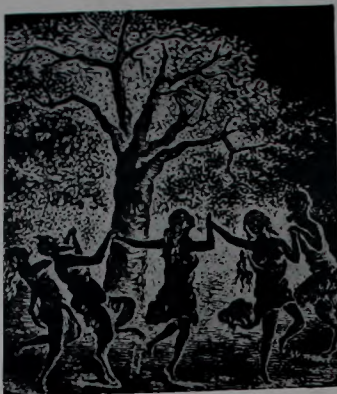
Oppression

The monster travels swiftly
Swinging its tail.
Stops. Surges ahead.
Here it is King
No one tells it what to do
All who must come, must obey.
They sit silent
Prisoners purposely placed
Facing each other uncomfortably
Trying not to stare.
There are so many at times
They are herded together
Standing unable to fall and
Tempers are short
All love is lost
Escape is the thought.
Some know no other way
Day after day they exist
Too resigned or afraid to change
or rebel: but
I cannot.
I will break away from this trap
Of cold efficiency out to the sun
Where people smile and laugh
Out to beauty, joy and freedom.

Iris

DANCE ??

(the g.l.b., that is!)



All of which leads one to ask: should conduct of private lives and loves be a criterion for public office, especially in a minority organization which is based on demands for recognition of alternative expressions of loving, or is it really only petty back-stabbing and character assassination? Both the older GLF and the GAA have dissipated energies in such behavior. Is there a fatal tendency among Gay Lib groups to be deflected by side issues?

Conspicuously absent in Bell's account are activist women. The GAA is predominately a male group and women were never encouraged to participate. We in Toronto should have been more aware of the abyss between gay men and women and tried harder not to make the same mistakes as the GAA. Similarly, transvestites were tolerated but never enthusiastically sanctioned. Should their problems not be considered an important part of any homosexual liberation group? We must be careful not to allow one sexual tyranny to be replaced by another which dictates standards of behavior just as restrictive.

The book is permeated with a triumphant sense of achieved but confident identity. Bell records his joys and disappointments at such landmark events as the Harpers zap (under attack for publishing a neanderthal article on homosexuality in its magazine); periodic harassment of Mayor Lindsay for fence-sitting and refusing to make a public statement on job discrimination against gays; a sit-in at New York University after a campus homophile group were refused use of a university meeting hall; and the appearance on the Dick Cavett Show for long sought-after exposure(?) on national T.V. Bell is a happier and more aware person after a year of activism and the public avowal of his sexuality. For him, dancing the Gay Lib Blues was a liberating and necessary activity, and he demonstrates that political involvement and joyful celebration are not at all incompatible.



Arthur Bell came out in Montreal. Perhaps he is only rejecting the hometown and its unhappy memories (a ritual which many of us will recognize), but it is an indictment of Montreal that he is convinced staying in that city would have been a personal disaster for him. Hopefully the judgement is less valid now. Wicked old New York City has always been more likely to turn an oblivious eye to sexual peccadillos, but it is no longer good enough that we are tolerated only within the shadowing anonymity of a large city. We must be accepted in any community, whether it be Montreal or Marathon or Bala [see article on non-urban gays]

A concluding question: does a slim volume of 191 pages have to cost \$6.95? One suspects it is another example of exploitation. We contribute to a conservative publishing establishment by paying this excessive price for a token gay title, a book which is finally only mediocre journalism. Hardcover publication ensures that only the dedicated and affluent few will buy it. Why did this happen?

DANCING THE GAY LIB BLUES: A Year in the Homosexual Liberation Movement -- Arthur Bell -- Simon and Schuster, New York -- \$6.95

-Ed Jackson-



THE HOMOSAPIEN

I see your young executives
you hire them
fresh with their sex
crushed between their legs

being buddies with
you older men who
having lost your sex
are always champing with the young

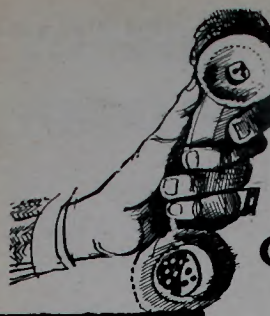
I have seen you touch
and in a moment look
like brothers
lovers which you are inside

if only you were
not grey suited and
black-tied to these standards
which foreclose your lives

if only you could
pull off these clothes
which do not make you
and expose your truths

there is no guilt to this
there is no guilt at all
tis only love can free you
free you from your fall.

Raphael



want a token sister, mister?

OTHER GAY PERIODICALS

Gay Liberation or gay activist publications are starred

THE ADVOCATE Box 74696 Los Angeles, Cal. 90004, \$7.50/26 issues, Bi-weekly national gay paper.

ARCADIE 61 rue du Château d'Eau, Paris 10, France, "Revue Littéraire et Scientifique", Monthly, Overseas \$58/7, CALIFORNIA SCENE, P.O. Box 26032, Los Angeles, Cal. 90026, 50¢ copy, Monthly.

*CHICAGO GAY ALLIANCE NEWSLETTER, 171 W. Elm, Chicago, Ill. 60610, COLUMBUS NORTHWEST, P.O. Box 99007 Magnolia St., Seattle, Wash. 98109, \$4/year, Monthly magazine of the Doran Society.

*COME OUT! Box 233, Times Sq., Sta. 340 W. 42nd St., NYC 10036, \$6/12 issues, Quarterly gay paper.

*COME TOGETHER, 5 Caledonian Rd., London N1, England, \$4.10/10 issues, Paper of London GLF.

DRAG QUEENS: A Magazine about the Transvestite, P.O. Box 538, NYC 10069, \$5/4 issues.

ENTERTAINMENT WEST, P.O. Box 20067, Los Angeles, Cal. 90006, \$6.50/26 issues, Bi-weekly.

*FAG RAG, c/o Red Book Store, 91 River St., Cambridge, Mass. 02139, 20¢ copy, Sporadically published paper of Boston GLF.

GAY, Box 431, Old Chelsea St., NYC 10011, \$7/13 issues, Bi-weekly national gay paper.

*GAY ACTIVIST, P.O. Box 2, Village Sta., NYC 10014, \$2.50/12 issues, Newsletter of Gay Activists Alliance.

*GAY LIBERATOR, P.O. Box 631-A, Detroit, Mich. 48202, \$2.50/12 issues, Gay paper.

GPU NEWS, P.O. Box 90630, Milwaukee, Wis. 53202, Newsletter of Gay People's Union.

*GAY SUNSHINE, P.O. Box 40897, San Francisco, Cal. 94140, \$3.75/12 issues, Bi-monthly national paper of gay culture. Back issues 1-9 available.

GAYZETTE, P.O. Box 402, S.F., Cal. 94101.

H.E.L.P., P.O. Box 3007, L.A. 90028, Newsletter of Homophile Effort for Legal Protection.

HIM, Postbox 248-D-2000 Hamburg 4, W. Germany.

*HOMOSEXUAL INTRANSIGENT, 127 Riverdale Dr., NYC 10024, \$4/12 issues, Newsletter.

THE LADDER, Box 5025 Washington St., Reno, Nevada 89503, \$7.50/year, "By Lesbians for Lesbians and all women concerned with full human rights."

MANROOT, Box 982, S. San Francisco, Cal. 94080, \$3.50/4 issues, Poetry magazine.

MOTHER, P.O. Box 8507, Stamford, Cal. 94065, \$3.50/year, Monthly gay women's paper.

NINTIUS, 4615 Mt. Vernon, Houston, Texas 77006, \$4/12 issues, Monthly gay paper.

THE OTHER VISION, c/o Beony McAdams, 604 Harbison, Austin, Texas 78703, \$1/year, Quarterly gay literary magazine.

PICKBURE, Lassestrasse 1, 1 Berlin 41, Germany, German gay magazine.

*REVOLT, Box 91, 260 20 Teckomatorp, Sweden, kr75/10 issues.

SEBASTIAN OULL, 3345 17th St., San Francisco, Cal. 94110, \$1.50 /copy. About twice a year, Poetry, graphics.

SISTERS, 1005 Market St., San Francisco, Cal. 94103, \$5/12 issues, Monthly publication of D.O.B.

*SPECTRE, P.O. Box 305, Ann Arbor, Mich. 48107, \$2/year, Bi-monthly paper of revolutionary Lesbians.

SPREE, 1545 N. Detroit St., Newsletter, largely pictorial, Free, (C-A)

after ten months of men phoning up to tell me that one group of brothers or another needed support from the sisters, after ten months of being the only woman among my friends whom homosexual men seemed able to see, I was fed up. I still am. My basic response is to tell most of my gay 'brothers' to go to bloody hell. I think that I have never in my life been in such a chauvinist group of males.

why do gay brothers always ask me to discuss with them what it's like to be a woman? why don't they ever ask the women who have really experienced women's oppression? those who have been forced to sit and to listen to the "conversations of and the knowledge that their betters have to impart to them? do the brothers really think that people who are quiet have nothing to say? do they really think that those who do the most talking are the ones with the best ideas to give to other people? why is it always sisters like me, with middle-class backgrounds, and middle-class educations, whose opinions are taken as representative of women?

you're being naive, boys: chances are that any woman in glf whom you know, and with whom you would feel really comfortable asking what it's like to be a woman, isn't qualified to say that about it: she's as middle-class, bourgeois, intellectual, and capable of speaking out as I am. we are the token sisters who have learned to play the male chauvinist political = power games that you have. what I would like to explain here is that male chauvinism is a much more subtle thing than simply:

prick = power = oppressor
cunt = no power = victim.

many of the women of glf are just as much male chauvinists with other women as the gay men are with them. why do working-class sisters, black sisters, drag sisters, and many others who used to come to glf, no longer come? offhand I can think of fifty sisters who no longer come, thirty of them I can name - and it's not from lack of political fervor that they no longer come.

male chauvinism is inextricably related to the values of our society, while no woman will ever be allowed in the sacred inner power circle (except perchance an occasional token sister), the ugly little inarticulate male isn't in a much better position than his ugly inarticulate sister. no one in glf will really listen to him either. someone will tell him rudely to shut up (last night's meeting may have been an exception - I'm not sure, I don't come too much any more), or else if he says something to a sister which implies that human beings are human beings and men can be just as oppressed by intellectualism, beauty, size, chauvinism as women, then the more articulate sisters may well scream 'male chauvinist pig' at him and silence him effectively for another three months. (I have seen this happen - if you want to know when and where come to media workshop one night and ask.)

the point ultimately is that we need new values - we need a new life style. we need new ideas about human worth. not even our brothers want to be seen with ugly, little, pimply men. but a pretty young boy is

another matter, where the hell did we get our ideas of beauty and of intellectual superiority if not from oppressive fashion magazines and rigid schoolmasters? what of those inarticulate sisters and brothers with whom no one has spoken? do you really think that they have nothing to say? maybe they will never be academic

scholars, but don't you think that their years of silence and careful watching might have led to something worthwhile - to observations about human beings and to deeper perceptions of power relationships between people than you (you ought to know of whom I'm speaking) and I, in our constant gabbering, have had.

why isn't all of us who have dominated, manipulated, gathered the praise of leadership and authorship and authority (this article applies to me as well - I have been very oppressive to others in a number of ways), be quiet and listen - let's stop saying things like 'we need support from the sisters and brothers on this demo' (baby, in that sentence you just made yourself a leader), I am tired of 'leaders' who, because they think their ideas are worth more than anyone else's, think that they are leading us to a promised land. I am tired of people who consider themselves political without taking time to understand the power (political) balances and imbalances they have in their relationships with other people, and I am fed up with brothers who consider themselves less oppressive male chauvinists because they take the time to listen to token sisters while they have not bothered to liberate themselves from false standards, and listen to and learn from that ugly little inarticulate man who may never come back because he is of no interest to his brothers. why the hell make the effort to avoid 'chicks' and say 'sisters' first if the only sisters whom you know are the ones who have learned to play the male-chauvinist word-power games?

let's try to be a little kinder to one another, a little more patient, and let's try to listen to one another for a change - no more domination by those with the loudest voices or most imposing ideas. liberation can only come by liberating ourselves from the values of the past. I don't want to change a white heterosexual male chauvinist male oppressor for a black heterosexual male chauvinist, a homosexual male chauvinist, or a male chauvinist lesbian oppressor. if you do, well, see you later, sisters.

carla.

reprinted from "Come Together"
London England



THE GOLDEN GOODY AWARDS FOR 1971

Dedicated to those who have achieved the least in liberation during the year, with the most in influence. Or, up your dower!

...The barbie and ken doll award to the couple of the year, Margret and Pierre Trudeau. All we can say is 'hope yours isn't a fairy tale, too!'

...A droopy noodle for Mr. Dick Lietsch for his undaunted efforts towards gay suppression re: the programme "Nothing to Hide." Well Dickey, how does it feel to be media fucked as well as being intimidated.

Also for his blind efforts towards enlightenment goes a wet blanket to Dr. Lawrence Hatterer in hopes that it will help suppress his nocturnal dreams and comfort his fears of reality.

...A slice of cold turkey to Toronto's own, fair and lovely, Dr. Daniel Cappon for his roasting comments on leftover issues. Stale, baby, stale.

...To our dearly beloved Attorney General, Allan Lawrence goes a silk handkerchief with an 'actual lip-sticked impression of a perverts lips' plus a high powered magnifying glass for detailed inspection.

...To radio station CHUM's own muscle voiced Dick Smyth we are sending you a pair of shapely thighs plus a months supply of assorted homemade sex roles (they're similar to bagels, Dickey).

...A stuffed reproduction of Pavlov's Dog goes to the Clarke Institute to aid them in their sexual resoosne studies. Better than a betsy-wetsy doll, this dog gets erect at flagpoles, drools infrequently and has eyes that ACTUALLY GLOW IN THE DARK.

...We couldn't send mayor Dennison anything -- kitsch might prove to be an honour.

...For his heroic attempts at debased art goes a stolen kiss and a pair of 50's tight white pants to Vancouver's own Roedy Green. Sexist literature has been enhanced greatly by his "Guide for the Naive Homosexual."

...To Mr. Randall (August Club-Library) Knight, for keeping the kiddies off the streets and safe in the getto, goes a copy of that runaway best seller "How to Further Sexism by Capitalizing on Faggots". Plus a years supply of plastic fruit to encourage true ethnic culture.

From A Valentine to Sherwood Anderson

In which way are stars brighter than they are. When we have come to this decision. We mention many thousands of buds. And when I close my eyes I see them.

If you hear her snore
It is not before you love her
You love her so that to be here beau is very lovely
She is sweetly there and her curly hair is very lovely
She is sweetly here and I am very near and that is very lovely.
She is my tender sweet and her little feet are stretched out well
which is a treat and very lovely
Her little tender nose is between her little eyes which close and are very lovely.
She is very lovely and mine which is very lovely.

From:
Caedmon Records Inc.
TC10SD

by Gertrude Stein.



EXCITING NEW FAN CLUB

(kiss-kiss)

Well, lordy me if this isn't the most fun filled, leather delighted, furry fan club of the century. Vinyl Leather Productions has come up with a dazzling new fan club dedicated to your pal in the reactionary zone, Mr. John Wayne. Yes, my pretties, we may have provided some fun in the past (remember our do-it-yourself studded-leather jacket kit - or our fantastic mold-at-home dildo) and now our new fan club is sure to bring a warm glow to many a cold closet.

So we chose your cult-hero and decided that it was time you folks out there showed him how much you really love him. In the great tradition of the Frankie Avalon-Annette-Fabian school of glossy pimples and ponderous fan mail comes yet another scream studded fan club. One which all your kinky friends will be APE to join.

SO LET IT ALL OUT, AND BE THE FIRST TO EXPOSE YOURSELF TO FUN, FUN, FUN.

Here are a few of the fun-filled treasures our fan club has to offer:

...a 10 by 10 colour glossy picture of your pal "Mr. Masculinity" John Wayne mounted on an original rawhide frame as seen in Johnny's epic film "Bullroar".

...a Years complimentary subscription to "musclerabbit" (has a great centre fold of Johnny plus detailed instructions on how to 'unbend that wrist for complete muscle tone')

...one of you lucky rabbits could win an exciting month with John in the Florida Everglades as an 'on location lover' during the shooting of his newest film "Purge".

...plus free fan mail writing privileges to a great hero (if you must insist on 'scenting' your letters, we must insist that you use a rugged manly-type cologne.)

John Wayne fun-fan Club,
Box DDO
Reactionary Zones, U.S. of A.

Dear John,
I am; loved-you-to-pieces, and I want to join up NOW.

My name is: _____
(full name, please print)

I live at: _____
(address)

I work for: _____
(boss)

I have: _____
(inches)

Are you Androgynous? Yes ☐ No ☐ Maybe ☐
Are you a commie pinko? Yes ☐ No ☐ Maybe ☐
Do you eat meat? Perhaps ☐ No ☐
Have you ever been 'one'? certainly ☐ no ☐

Contest Rules:

Deadline for the Ever-Everglades Holiday Contest is soon.

All entries must be postmarked no later than and must be accompanied with proof of purchase, your parents signature or reasonable facsimile.

CONTEST VOID WHERE IMPOTENT

-The Surreal Sisterhood-



ONE SHOULD EITHER BE A WORK OF ART,
OR WEAR A WORK OF ART

-Oscar Wilde-

PORN AT THE CLARKE

Most people who have been to C.H. A.T. meetings regularly will remember Mr. Zajac's repeated invitations to join him at the Clarke Institute for the purpose of participating in Dr. Freund's erotic stimulus experiments. Curiosity, and the exigencies of penury prompted me to accept and have driven me back for four subsequent engagements.

My first meeting was attended by all the clammy handed, scrotum tightening nervousness that the realization of imminent genital exposure will induce, but I did survey the room: fairly small, one wall half covered by a film screen, an easy chair opposite that, a few projectors and a control booth with a two way mirror which overlooked the chair. After some rather desultory pleasantries with the testers, the lights were tactfully dimmed, and I stripped from the waist down and sat in the chair. Then IT was produced - a clear plastic ring from which dangled a safe which had been cut, folded back on itself and sealed, and was therefore inflatable. The sheath was generously dusted with Johnson's Baby Powder, then I was given it and asked to shake my cock into it so that the head would protrude. Then all of THAT was placed in a long glass tube to which rubber hoses were attached, and the whole rather formidable array was secured to my body with straps.



Feeling rather like Frankenstein before the switch was thrown, I awaited the next step. The experimenters retired to the control room and I experienced a sudden start as a not unpleasant pressure about my cock indicated the safe had been inflated. Then the show began - and a dull one it was. Naked people (mostly women and children) walked toward me, smiling fixedly, and with a measured gait suggesting terminal constipation. This fare was varied by the inclusion of rural scenes, dancing fountains and other sexually neutral photos.

Subsequent sessions were, if possible, even duller - slides of the same grinning crew, from various angles and for varying lengths of time.

My final visit was more interesting. The slides made some concession to popular erotic taste, and there was a generous display of male flesh, voluptuously posed. After, I engaged Mr. Zajac in conversation and he made some attempt to outline the purpose of the experiments. Generally, Freund seems to want to disprove that homosexuality is a neurosis. He assumes that if it were, males would react with extreme disgust and aversion to the nude female body. But in fact they do NOT in the great majority of cases - they simply react with a lack of interest. It seems the phallometre is a very sensitive instrument and detects even the most subliminal penial stirrings. Disgust is apparently measurable this way. For the purpose of these experiments it is induced by slides of rather hideous skin cancers.

And that's the story as I got it. But since I proudly sported my Gay Lib button at the first session, the tale might have been tailored to pacify my radical ears. For example, I'm apparently the first to have been told of the "homosexuality is not a neurosis" aspects of these experiments - other members of the collective who've spoken to Dr. Freund were simply told that the test was a method for identifying homosexuals. And if that's ALL it is, what a waste of time and money it represents.

Unfortunately, Dr. Freund's credibility is weakened somewhat by his earlier association with aversion therapy as a method of "curing" gays. His article "Problems in the Treatment of Homosexuality" more or less admits the inefficiency of such treatment, and the statistical failure of every known method of straightening gays. The article is worth reading for that reason, though I found its central thesis rather simple minded.

The mystery ought to be dispelled. I think it possible for Dr. Freund to indicate the general direction of the experiment without jeopardizing the validity of his results. As a minority group with a history of oppression we can't afford not to know.

JERRY HANNON

THE NON-URBAN GAY GHETTO

A group called the "Country U.J.'s" was playing "Snowbird" down at the end of the room in front of a large mural showing Canadian mountain goats against some very purple Rocky mountains. The local gay crowd was in a corner by the shuffleboard table separated by an invisible line from the usual Saturday night patrons who were downing as many Ontario draught beers as were necessary to help forget the assembly line and the shipping room. From time to time, one of the gay crowd would request a campy number like "Proud Mary" and a very fat one in a pant suit would stand up and do a kind of defiant shimmy to it and then sit down to great applause.

I knew some of them just from having grown up in this town. That hair-dresser whose name had become a by-word for 'queer' in the jokes told over beers down at the Legion, or the music teacher whose walk was just a little too quick. It was surprising to find them in this grotty "Ladies and escorts" room since I knew they used to frequent a slightly plusher drinking spot in another hotel. Apparently the change had been made because of harassment. The woman who worked the door in the other pub, a local character who knew everybody would signal the man behind the bar whenever a gay customer entered. Accordingly the barman would then charge double for their drinks.

So now they had created their own mini-gay bar out of two tables in the corner of this dingy room. And like a gay bar it was indeed; the same conversation, the same jargon, "tricks, butch, queen, etc.", and the same desperation. Eyes would constantly flit to the doorway in the hope that someone young and attractive would walk in, but here it was always with the foreknowledge that no-one available would. The secret side glances at attractive young men were carefully veiled, as they knew from experience that the response was usually a punch in the mouth.

The argument that the characteristics of the gay ghetto have developed as a result of straight oppression gains much support in this context. In a smaller city the oppressive Presbyterian ethic of rural wasp society is inescapable, and thus the gay subculture is conversely incredibly inhibited and inbred. In this particular group it was almost as if the entire Toronto gay scene had been compressed into a dozen people yet still maintained the same amount of bitchery, gossip and intrigue. It was a kind of miniature travesty of the larger urban ghetto.

The conversation centred around the absent Mother Brown (as in Knees Up Mother Brown), a wealthy old homosexual who apparently "gets the best trade in town." I was told that "she never leaves the house in case she misses a trick." Apparently Mother Brown was a good paying customer to a succession of fourteen year old boys.

Younger homosexuals in small towns tend to be either firmly closeted or else have moved on to the city with dreams of poodles and penthouses. As a result those that remain often draw sexual satisfaction from supposedly straight adolescents and frequently pay for the privilege. This often develops into a state of insatiable fixation for straight people, paralleled by a corresponding distaste for gay peers. Its rather like the malaise of the ghetto black man that Eldridge Cleaver describes - a dislike for the black woman because of the appeal of the unattainable white woman.

There was much talk that night of the gay haunts of the city, and long stories about conquests in the steam baths and pick-ups in the clubs. In reality however, I knew that these visits were rare and usually resulted in rejection and frustration. Most of these men were aware of their age and lack of appeal and thus preferred the comfort of the local gay circle, where at least they were known.

As I sat there among them the fact that depressed me the most was that I knew scenes such as this one were being played out in a thousand smaller centres across the country, in the dark corners of beverage rooms from North Bay to Nanaimo.

Continued on page 19

A GREAT MOMENT

HAS ARRIVED

THE ALT

So here we are starting into 1972. CHAT is approaching or has had it's first birthday depending on where you date these things from. If, like a gay marriage, you date it from the day we first met - well you'll still be confused - because there were a few get-together meetings at the U.T.H.A. and in peoples homes to discuss the how and why and when and where of it all, before the first public meeting at Holy Trinity last February 2nd.

In the past year we've accomplished a lot - for some people - not enough for others. But then that shouldn't be surprising considering the wide mixture of people who are interested in and support CHAT.

Many people ask what are the aims and purposes of CHAT? Ask the members or those who are deeply involved and you'll get a variety of answers - for each person has an idea of what should be done first and what is the most important area to concentrate upon.

This is not necessarily bad, for it indicates a variety of interests and also how many different areas of concern there are.

My own feelings have been that we must have as broadly a based organization as possible. One that will involve every facet of the gay community. To accomplish this, one must realize that not everyone is at the same level of consciousness that some others have achieved and that the need for enlightenment is not restricted to our heterosexual friends alone.

CHAT must reach out to everyone and not just appeal to a few. It must grow and flourish. To do this it must address itself to the entire gay community.

Not to those who are already well on the way to Gay Liberation or are already there, but to those who are just starting out, whether from a virgin state or from a well built closet.

For some, 'liberation' comes as a sudden burst of light, for others it is like a butterfly emerging from its cocoon. Many have to be nurtured, coaxed, and cajoled - but mostly loved through this period of discarding past ideas and concepts of life, culture and most importantly - self.

The past year has seen growth and now we have a healthy toddler - discovering it's voice and it's muscles. Stepping out boldly - trying hard not to fall - not to fail anyone's expectations - but perhaps because its human - not coming along fast enough for it's parents.

Already a new home is being prepared, a nursery really, a place to meet and experiment with ideas. A place to discuss and argue, and drink coffee and love and laugh and cry (in anguish and frustration) and dance.

This Temple of Love (The CHAT-O-Gay as Rhombus calls it) is dedicated to the proposition that "Gay is Good" and "Gay is What We Make It." Together we can make it a visible presence of the unanimity of the Homophile Community to the concept of the right of individuals to their own sexuality.

We're moving - not just to 58 Cecil St. alone - but forward, into the consciousness of not only the Gay community, but into the community at large, where we belong. Come to Cecil St., it's your home, make it a warm and hospitable place for your baby to grow up in.

CHAT is you-you are CHAT. 72 is the year to do.

G HISLOP



THE BUILDING

Our building has served as a home for congregations of the Protestant, Jewish, and Catholic faiths. Built in 1880 as a Methodist Church, the building was converted into an Orthodox Synagogue in the 1920's. In the early sixties the building was again sold, this time to a congregation of Chinese Catholics. Social evolution 1972 brings Toronto's gay community to take occupancy of this beautiful old building. At present the building is owned by a group of people, several of whom are architects. The owners have expressed great interest in the restoration of the building to its original condition.

CHAT OFFICE

For almost a year now, the little office on the third floor of 6 Charles St. E. has served as the focal point for the work of CHAT. CHAT is primarily a gay service organization, staffed by 5 full-time workers. Soon after its founding CHAT received a grant from the Opportunities for Youth Program. The success of CHAT's social service work and the high recommendations of several other Toronto Social Service organizations will hopefully result in the continued support of CHAT under the Local Initiatives Program. Among the services offered by CHAT:

1. Counselling
 2. 24-hour Crisis Intervention Telephone Service
 3. Court Assistance For Busted Gays
 4. V.D. Information
- etc., etc., etc.....

MEETINGS

Enrolled membership of CHAT is presently over 400 women and men. CHAT meetings, held previously at Holy Trinity Church, Trinity Square, will be held on alternate Tuesday evenings in the main hall of the Centre. Over the last year attendance at the meetings has varied from 100-200 members. Meetings generally include announcements, the business meetings-centring around the current activities of CHAT within the community, and small discussion groups where members talk about topics, varying from politics to discussions of personal aspects of gay life.

On alternate Sunday evenings, the gay activist organization, Toronto Gay Action, will utilize the Community Centre facilities for their meetings.



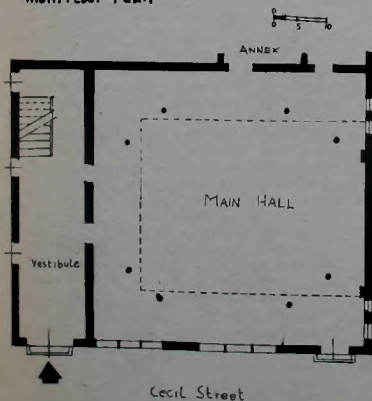
TERNATIVE

GAY COMMUNITY CENTRE

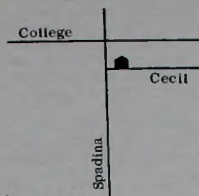


TO OPEN

main floor Plan



BY: A MARRAS
J. MOLDENHAUER



THE NEIGHBORHOOD

In the inner residential area bounded by College Ave., University Ave., Queen St., and Spadina Ave., we find an alive neighborhood of increasing importance in the city centre. The area's stimulus comes from the University of Toronto in the north, the business district west of University Ave. and the commercial-industrial zone along Spadina.

Historically, the area has functioned as a reception area for immigrants and different ethnic groups have succeeded one another in inhabiting the variety of buildings constructed in the area.

According to the DBS census in 1966, the area's population was 8,200 people. This number represents a stabilization of population size. Forty-five percent of the area's present population is of Chinese origin. The rest includes a variety of ethnic groups consisting of single persons, households and students.

DANCES

Week-ends will be highlighted by CHAT dances. SUPPORT CHAT! Your admission money pays the rent for the Community Centre. Dances are licensed, beer and soft drinks available. Sandwiches provided with no extra charge.

COFFEE HOUSE AND RAP CENTRE

A place where you go to relax and talk with friendly people. Away from the pressures of the downtown scene. An economical and social alternative to Yonge Street.

THE CHAT LIBRARY

CHAT will offer a collection of books and gay publications for those who wish to find out more about homosexuality and other gay organizations.

The Body Politic Office & BOOK-SHOP

The Body Politic is looking forward to having an office for our business meetings and for newspaper circulation. We'll also open a small book-shop, specializing in books about homosexuality, as well as offering a selection of other gay newspapers.



WE HAVE A HOME.
A PLACE RUN BY GAY PEOPLE
FOR GAY PEOPLE.
~responsive to our needs
~WHERE GAY COMMUNITY
IS A REALITY

For information call:

— CHAT 964-0653

LOS ANGELES, CALIFORNIA - A Superior Court judge has rejected evidence gathered by "reprehensible conduct" on the part of two LA vice cops. The case involves a man arrested for having sex in a toilet stall at the May Company department store in downtown Los Angeles. The toilet compartment doors had been removed earlier, and the two cops concealed themselves behind a ventilating grill with a view of the stalls. In court, however, their observations were called unlawful search and seizure and invasion of privacy, and could not be used as evidence.

The ruling seems to extend the privacy doctrine set in a 1962 tearoom case which held that occupants of public toilets with the doors closed are entitled to privacy. The essence of the current case was that a closed door is not necessary to maintain a right of privacy.

Advocate

AMSTERDAM, HOLLAND - The Dutch Society of Homosexuals (COC) celebrated their 25th anniversary, November 22-27. "It is generally known that the integration of homosexuals has progressed further in Holland than in most other countries," a Society spokesman said. He stressed, however, that such recent progress in Holland as the lowering of the age of consent for gay men and women from 21 to 16 was still no reason to be overly confident. "The fact that it is still necessary to have an organization," he said, "which strives for the acceptance of a social minority and for the integration of deviating patterns of behaviour and relationship, is not in the least a cause for celebration". He added however, that the "COC is not a league of homosexuals any longer, but a constructive force that critically pursues and stimulated the development of society as a whole."

Advocate



AMSTERDAM, HOLLAND - A major Dutch publishing company has refused to distribute David Reuben's infamous book, "Everything You Always Wanted to Know About Sex" because it contains so many insulting and degrading passages about homosexuality.

COC Newsletter

AMSTERDAM, HOLLAND - After two teachers were fired last year for being gay, the Dutch Society of Homosexuals (COC) came to their aid. Despite an unfavorable court ruling in one case the COC has now received assurances from the League of Schoolboards (for Catholic Schools) and the Catholic Teachers' Federation that in the future, homosexuality will not be cause for a teacher's dismissal.

COC Newsletter

LANSING, MICHIGAN - 150 gay people from all over Michigan marched in Lansing on December 4 for the repeal of all anti-homosexual laws. This was the first state-wide demonstration in Michigan. In freezing weather and high spirits, the demonstrators marched behind banners and placards from Reuter Park in downtown Lansing through the downtown shopping mall to the State Capital building.

The Detroit Gay Activists (DGA) initiated plans for the march in late October, when the "Traxler Bill," a comprehensive new penal code for Michigan, was reported onto the floor of the State House of Representatives. The sections of the Traxler Bill dealing with sexual offenses eliminated a number of the traditional anti-homosexual laws. Under its provisions, "deviant sexual intercourse" between persons over the age of 16 is no longer a crime as in the past. "Gross indecency" (which means being caught in the act) presently carries a sentence of one to five years, but will no longer be a crime. The bill is expected to become law within a very short time.

Gay Liberator, Detroit

Detroit, Michigan - The Detroit Gay Activists sent a telegram to Toronto Gay Action in support of their demonstration in protest of the CBC national broadcast entitled "Nothing to Hide." "Please convey to the CBC the indignation of the Detroit Windsor area gay community at the outrageous 'Tuesday Night' program broadcast here on CKLW and our demand for equal time for a program on homosexuality from a gay liberation viewpoint."

LOS ANGELES, CALIFORNIA - A California Democratic Council statewide issues conference went on record November 21 as calling for an end "to oppression of gay people" and repeal of "archaic anti-sex laws," and urging the adoption of its stand in the 1972 national Democratic Party platform.

Advocate

YORK HOMOPHILE STUDIES COURSE

During the 70-71 academic year, Excalibur, the York University paper, championed the cause of sociology students who were endeavoring to inject greater Canadian content into their course offerings by petitioning for a course dealing with the Canadian Indian. Eventually, this demand was met by the institution of a full-year credit course within the Sociology Department dealing with the problems of the Canadian Indian. York's Homophile Association, while not in any way denigrating the validity of presenting such a course, realized that the homophile population represents a far larger proportion of the Canadian population than the native Indian, and that the sole treatment of homosexuality at York consisted of a six-week segment within a first-year Social Science course entitled "Society and the Deviant." Representations to the chairman of the Sociology Department failed to elicit support for the idea of at least a half-course devoted to the problems of the homosexual citizen in Canadian society. Reasons for the rejection included: "too specialized an area", "not enough student interest", "no one qualified to teach the course", "the present course set-up provides adequate opportunity to discuss (dismiss?) this topic."

Another avenue was, however, provided by York's college system which requires all first-year students to enroll in a non-graded credit tutorial arranged by the individual college of which that student is a member. These tutorials are not bound by any academic department and cover an extremely broad spectrum of subjects. A rationale for the inclusion of a tutorial in homophile studies and a tentative list of topics for discussion was presented to each of York's seven colleges. Six colleges rejected the proposal, all loudly disclaiming the controversial nature of homosexuality as the reason for rejection. The seventh, College G, in its first year of existence and in an experimental frame of mind, endorsed the idea and accepted the

chairman of York's Homophile Association, Roger Wilkes. (A graduate student in the Faculty of Environmental Studies) as the tutorial leader.



The tutorial is now off the ground with ten students enrolled (the maximum number allowed). Initial meetings have attempted to introduce the students to the subject with a multidisciplinary approach which has included several guest speakers, graduate students involved in research dealing with sexual orientation. Discussion throughout the year will attempt to break down the mind-set of homosexuality as a strange, isolated socio-psychological phenomenon. The effort required on the part of the student to view the homosexually oriented person as a functioning member of a minority group within society, rather than as a case study in deviancy, will involve many important issues: the manifestations of subculture, the efforts of a minority to gain equality of civil rights, alienation, non-conformity, life-styles and the search for self-fulfillment, the interaction of heredity and environment, the place of free will, societal change, the origin and consequences of stereotyping, education in the face of traditional taboos. Each participant in the tutorial will be expected to investigate a specific topic using "real world" research techniques as well as the more detached bibliographic study. Reports will be presented to the group for appraisal.

Roger Wilkes

THE GAY GHETTO



THE END
7994 Santa Monica Blvd.
DINING - DANCING
AFTER HOURS
654-3662

For Your Next Affair...

The **RENDEZVOUS LOUNGE**

THE **CLOSET BAR**
THE "GROOVY" DANCE

PHIL TERI
presents
THE BEST IN ALL MALE
HARD CORE ACTION FLICKS



In 1970, one business enterprise, supposedly "serving" the gay community, made approximately \$80,000.00 in net profits. That means that in just over 12 years, this one business can make \$1,000,000.00 in profits from the pockets of the gay community in this city. The original investment was in all probability under \$20,000.00 to set up the one club, the profits from that being used to set up other facilities or for the purpose of expansion which is only to make more money. Improvements are not made for the benefit of the patrons, but only to increase efficiency and profits. These entrepreneurs surround us with cheap and tacky furniture, cheap and tacky wallpaper, in other words, a cheap and tacky environment. When the owners are confronted with suggestions for improvements for the benefit of the patrons, their answer is like the one made by the manager of the Parkside Tavern, "You're lucky you have someplace to go".

The people who control the clubs, bars, and baths realize that gay people are forced to go to only a few places, and they are there, ready willing and able to rip us off. If we had other places to go to, or if we could go to any entertainment facility, as gays, without having to fear discrimination or harassment by non-gays, would we continue to fill the pockets of a few persons who really don't give a shit about their patrons, except, of course, their money? Of course not!

What do we get in return? In the case of the bars, nothing, except a room, unfriendly waiters and rotten juke box music; in the clubs, we get a room and music; in the baths, we get a 7 foot by 4 foot room, a little steam and cold feet. What in effect we are doing, is making those few people who own the bars, clubs and baths into very rich people, merely so we can associate and mingle freely with other gay people, and we can't always do that.

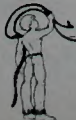
Not all the owners of the "gay" establishments are like this. Some really do care about us and do return some of the profits back into the business by means of improvements, but they are few and far between. Some are forced to improve their facilities because the patrons decided to attend another place (a good example of this just happened in Toronto). The majority of the businessmen who feed off the gay community show their complete lack of concern for the plight of the people they serve by refusing to take advantage of their position as prominent and influential members of the business community to in any way change society's attitudes towards gays. Most gays refuse to open their eyes and really see the treatment that they receive at the hands of power-tripping waiters and other custodians of our ghetto. Take a good look at the surroundings when you enter these places, the St. Charles and the Parkside Tavern are good examples. Are these the types of places that you would like to go to, or do you go because you have no place else to go. Think about it!

The gay ghetto doesn't just include the bars, clubs and baths. The ghetto is the whole so-called gay scene in Toronto. People go to some dark corner in a park, or go to some washroom, or walk down a certain part of a street, these are all part of the ghetto as well. Gays take their cue from straight society not accepting their homosexuality and hide in the gay ghetto that is so graciously permitted by a capitalistic society as long as we remain anonymous and don't invade their consciousness. The basic cause is, of course, discrimination that we face because we are gay. Acting as the protectors of society's blindness, the Metro Toronto Police do their best to confine us to the ghetto. The Jews, blacks and other minorities have suffered under this same police oppression.

Whether we like it or not, we are forced to confine ourselves to a small number of rip off establishments and a few hidden places in the city. We are forced into this ghetto



Glen's
Turkish Bath



THE BODY POLITIC PAGE 13

because we are gay.
WHAT CAN WE DO ABOUT IT THEN?

There are two basic approaches to the solution of this problem. One of these will see immediate results, the other is a long and difficult process but with more far reaching all encompassing results.

Although the short term solutions will not end the ghetto area, they will help end the exploitation of gays by the club and bar owners. One of the short term solutions is the use of the boycott which works on the basic greed of the capitalist. By boycotting individual establishments, the gay community can force these owners to improve their facilities or lose a majority of their income. A well organized and active gay community can demand and get the concessions that they want. This has been demonstrated in a less organized but yet effective manner by the recent closing and alterations made to one of Toronto's major gay clubs.

Another short term solution would be the establishment of our community centres. These would be run by gay people for gay people on a non-profit making basis. We would then be able to provide the services that the gay community wants, not what, as in the present situation, is so stingily given us by the few that control the gay ghetto. The Community Homophile Association of Toronto is presently entering the primary steps of establishing such a centre. It will be operated on a daily basis providing a place for gay people to go to without being ripped off. The centre will provide a place for dances, a coffee shop, phone service offices and counselling. These activities will, of course, be added to once the centre is in operation. These centres will provide a place for people who find the sexually aggressive nature of the now existing ghetto unpalatable, in other words, a place to talk without feeling obligated to be involved in sexual play if you don't want to.

For those involved in gay liberation, the final aim must surely be the destruction of the gay ghetto. Any ghetto is bad because it arbitrarily separates one group of people from society as a whole, making communication and compassion well nigh impossible. Lumped together into the category of "homosexual" we are cut off from the rest of humanity. This must end! It is time that gays refuse to accept the second class status of the ghetto and move out into society, not passing as straights, but as gay men and women who are not ashamed and have nothing to hide. Once we have done this, tasting the joys of freedom, we will never voluntarily return to the ghetto.

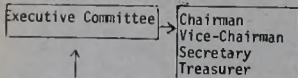
As many before us have discovered, the path of freedom is not easy or pleasant but our spirit cries out for release. Gays have long been conditioned to believe they are not deserving of equality so that awareness of the true nature of our oppression is slow in coming. Each gay person must enter into an appraisal of himself and the environment within which he or she moves to ascertain if it is all that is expected from life. If not, then surely we care enough to try to change it. This is what gay liberation is about - the right of every gay person to act as a full and free member of society. If we do this, we rid ourselves of the ghetto.

David Newcome
Paul Pearce

CHAT GETS A CONSTITUTION:

The last three meetings of the Community Homophile Association of Toronto (CHAT) were crucial because after almost a year of existence, a constitution was presented to the general membership for adoption. The constitution is essential in that without it CHAT cannot become incorporated according to Ontario statutes governing provincial corporations. It is important that CHAT become incorporated so as to protect individual persons, who have already sacrificed a great deal to get CHAT off the ground, from personal legal responsibility in such things as contracts, leases, etc.

The draft of the constitution was first presented at the regular Tuesday night general meeting on November 23rd. Despite the weather and the approaching holiday season, there was a good turnout. The proposed constitution, prepared by the law firm of Jaffary and Havrland, provided for a governing structure as follows: an Executive Committee (of an unspecified number) to administer the affairs of CHAT and to be elected by the general membership for a period of one year, a Chairman to be elected by the Executive Committee from amongst its number who would administer the day to day affairs of CHAT and would preside at all membership and Executive Committee meetings, a Vice-Chairman who would also be elected from the Executive Committee and who would take the place of the Chairman in case of absence or inability, a Secretary to record minutes and to act as ex officio clerk of the Executive Committee, and a Treasurer to keep all books and to prepare financial statements as well as do the banking for CHAT. A diagram of the power relationships would thus appear as follows:



Membership

Before much of a discussion of the draft had commenced, Holly Devor rose and proposed that before a thorough examination of the draft was undertaken, the deeper issue of the role of women in CHAT should be discussed.

Chris Fox then rose and read a statement reproduced in these pages in support of an amendment which was to be read later in the evening, proposing equal representation for men and women at all official decision-making levels. Many thought that an actual proposal to amend the constitution had been put to the floor; however, in actuality, the women intended that this proposal be discussed in principle believing that before the actual amendment was read and voted upon that the general meeting should break into small groups to discuss sexism in CHAT and to completely understand the reasons behind the amendment.

Despite these intentions, a heated debate raged between those who supported what they thought was the women's proposal and those who approved it. One thing, and one thing only, became quite clear -- many, many people were confused. Actually, the women were not simply discussing the role of women in CHAT, but the entire future of CHAT for both males and females.

Again and again, the women reiterated that they were talking about the principle of equal representation, and not until very late in the evening was the actual amendment read. And once it had been read, the women stated that they were not at that time putting it to the floor. More debate, much acrimonious and vituperative followed, the result of which was that the motion to vote on equal representation at all decision-making levels for men and women was tabled.

However, following the vote to table that motion a new amendment was offered by Don; namely, that, on The Executive Committee, there would be equal representation for men and women. Since by now the hour was late and since most, if not all, were bewildered, a vote was taken without much debate. The result was that the amendment was carried by the following count: 51 aye, 32 nay, 22 abstentions.

Throughout that first meeting a number of curious events occurred. Most salient among them was the nature of the rules of procedure. CHAT had never formerly adopted a set of rules (such as, say, Robert's Rules of Order); instead discussion had always preceded somewhat serendipitously. However, at this meeting, after it became clear that debate would be both hot and long, the chair ruled that debate would be limited to two more speakers from each side. Chris Fox rose and called for a vote on the question of whether or not there should be unlimited debate considering the importance of the issue being discussed. The chair attempted to clarify to the membership what was being discussed. He suggested several times, albeit erroneously, that the women had presented an amendment for debate and vote, when only the principle of equal representation was brought up by the women. This, of course, only added to the confusion, especially since he misstated the nature of the amendment -- that is, that the women were proposing equal representation only on the Executive Committee, whereas their real concern was for equal representation at all decision-making levels.

On the vote for equal representation on the Executive Committee a number of women abstained, and at least two voted against the amendment, the rest voting for it. The reason for the negative votes and the abstentions, as I was informed after inquiring, was that these women felt the amendment was only a piecemeal step which would ginsay their real goal -- equal representation at all decision-making levels. Those women who voted for the amendment did so since they didn't wish to confuse the issue any further. After the vote, that middle of a meeting was adjourned until December 14th where the full amendment of the women was to be considered in small discussion groups.

At the December 14th meeting two hand-outs were given to those members present, and, unfortunately, it was a small turnout. One item was a statement and amendment presented by the Women's group for discussion in small groups and eventually to be voted upon. The second item was a three page 'Rules of Procedure' reproduced upon CHAT's letterhead. Both these items were to play important roles later in the evening.

After preliminary business, small discussion groups were formed to discuss both sexism in CHAT and subsequent to it, the amendment for equal representation at all levels. The statement and amendment which was discussed and voted upon read as follows:

Sexism, not the amendment, is the issue.

The members of CHAT do not realize that understanding and smashing sexism are the means of destroying the oppression of queers. Most people in CHAT dismiss sexism as a "Woman's Problem". This is sexism.

As lesbians we are oppressed both as cunts and as dykes. Until the gays of CHAT see the necessity of struggling against sexism, until the structure of CHAT is revolutionized, then CHAT will reflect the status quo through legalization and acceptance. This is shuffling.

Our energies will not be wasted on raising the consciousness of the members of CHAT who should be raising their own.

An independent lesbian group has been started.

It is imperative that CHAT confront its own sexism.

Acceptance of the amendment is barely a beginning....

The amendment: Dykes and faggots in CHAT shall share equally in decision making. This means equalization at all official decision making levels i.e. in the proposed constitution; executive, vice-chair and chair.

It's up to you....

THE CUNTS

Once the discussion groups had reassembled into a general body, the chairmen ruled that a vote on the amendment, as worded in the statement would be taken. An objection was raised noting that many members understood that there would be a general floor discussion wherein the five discussion groups could inter-communicate. The chair ruled this point out of order and proceeded immediately with a counting of heads. The result of the voting was: in favour of the amendment - 31, opposed - 34, abstentions - 6. Subsequent to the defeat of that amendment, a new amendment was proposed by Charlie Hill, to wit: that whatever the sex of the chairperson be, the opposite sex would occupy the chair of vice-person. By this time, however, many of the women had walked out, refusing a plea for further discussion.

Before Hill's amendment was considered a question was directed to the chair. Namely, was the decision of the chairman to proceed immediately with a vote on the women's amendment predicated upon the authority of the chairman as outlined in the above noted "Rules of Procedure"? The chairman responded in the affirmative. To which response the further comment was made that the "Rules of Procedure" were never debated or adopted by the general meeting and, therefore, how could they be valid as an instrument for decision-making since they were presented as a fait accompli? The chairman then called for a vote on whether the "Rules of Procedure" should be adopted as bind-

CHAT CONSTITUTION CONT'

ing upon the general meetings of CHAT. The vote was 45 in favour, 6 opposed, with one abstention. It was pointed out, nevertheless, that the adoption of the "Rules of Procedure" after they had been employed was *ex post facto* and, as such, contrary to any notion of democratic procedure, and thus the validity of the previous vote was called into question.

The next item of business was Hill's amendment regarding the respective gender of the chairperson and vice-chairperson. The vote was taken without debate and the results as follows: 45 in favour, 7 opposed with two abstentions. The meeting, replete with all its discontents, was adjourned.

The final meeting regarding the adoption of the constitution took place on Tuesday, December 28th. The fireworks of the previous two meetings were absent and the evening was spent in the rather dull business of reading each section of the constitution and voting upon it. Only two mildly controversial votes were taken. The first was a motion to amend the constitution so as to elect the chairperson and vice-chairperson directly from the membership; it was defeated by a vote of 17 to 13 with 0 abstentions. The other vote that was taken concerned whether individual members of CHAT should have the right to vote by proxy, since, by necessity, any form of corporate establishment which joined CHAT would vote by proxy. The right of individual membership proxy was upheld by a vote of 19 in favour, 18 opposed with 5 abstentions.

Following a suggestion that, if possible, the legalese 'he' which occurs throughout the constitution be substituted by a non-gender indicating noun was proposed. The general meeting voted, in principle, to adopt the constitution; there was one dissenting vote. The constitution is now being redrafted to include the new revisions and amendments. Copies of the constitution will be available from CHAT. The next few meetings of CHAT should see the culmination of the attempt to adopt a constitution. Following final ratification, election of an Executive Committee will soon be in the offing.

All three of the meetings which I have described were plagued with a lot of bad vibes. I have not attempted to convey all that was going down in these meetings. Rather, I have attempted to present only a chronology of events; I have sought to present an unbiased account of the facts. Undoubtedly, there will be those who question the success of my attempt at objectivity or who will see errors in my presentation. I welcome your response by noting that these pages are open to any reader who wishes to offer a rejoinder. As for an interpretation and evaluation of the events surrounding the adoption of CHAT's constitution see the Headitorial.

Herb Spiers

WHY WE NEED EQUAL REPRESENTATION

by CHRIS FOX

Here are a few of the reasons why I think the adoption of this amendment would be beneficial not just to women but to the entire community. One of the faults that is apparent when we do look at the entire community, heterophile and homophile, is that in very few areas do women have any meaningful say in important decisions. This, coupled with the vastly different conditioning which separates men and women in this society making them, effectively, half human beings (i.e. in the simplified state; one aggressive and one passive instead of a mutual encompassing of both these human traits) leads to a serious imbalance in those decisions which determine the course of our society. We have the opportunity to overcome this imbalance in our own organization.

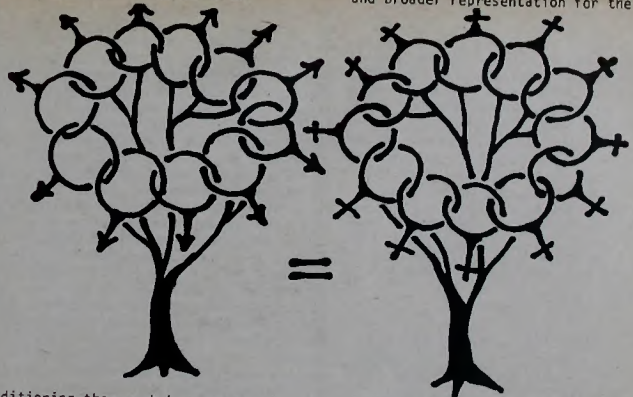
I feel that we are trying to show to ourselves and to others, that men and women and, specifically, female and male homophiles, can work together with understanding to their mutual advantage. The root of our oppression is the same. However, while we are all oppressed as homophiles, the form that that oppression takes when applied to the female is different than the form it takes when applied to the male. This is partly because the female and male feel differently because of the different

is adopted, then it is guaranteed that we will work together at all levels; having equal power within, and equal responsibility to the total group.

WHY THE CONSTITUTIONAL GUARANTEE?

Looking at the facts, it would seem only natural that since men form a large majority within CHAT, are accustomed to male leadership and a basically male-oriented organization; a majority of men would naturally be elected to direct CHAT. While this needn't be a disaster, I do feel it could have negative results. Since women are a minority within CHAT and generally do not socialize with the majority of men, the ideas of women would probably never become widely known or understood within CHAT. This would be detrimental for reasons already stated.

Although the women comprise a minority within CHAT, their ideas and beliefs cover a broad spectrum i.e. from very conservative to very radical. Therefore, for proper representation and understanding of the situation as experienced by Lesbians, one or two women would not be adequate. Equal female/male representation would therefore ensure better and broader representation for the



conditioning they each have received, and partly because society regards and treats men and women differently. Therefore the problems of the male and female homophile are different. Not any more or less, or harder or easier to handle, just different. I think that having an amendment guaranteeing equal representation, although, in fact, women are a minority in CHAT, would help ensure that both forms that the oppression takes would be realized, discussed and struggled with at every level in the structure of CHAT.

I think it is important that the men and women in CHAT want to work together. We are all striving to do just that. Up until this point it has been basically on a discussion level. However, if this amendment

women's situation and hopefully lead to better mutual understanding.

I feel that we are working not only for our own individual liberation, nor for liberation of CHAT members only, but for the liberation of all homophiles. What we are deciding is, in essence: Is the position of female homophiles any less important or less deserving of an equal share in the making of decisions simply because there are fewer women within CHAT?

Perhaps, in fact, if we have total equality within the structure of CHAT, it may attract more women to the group and, as I understand it, this has been, since inception, one of CHAT's strongest desires. I realize that it probably won't make a bit of difference to the women living with a lover who does not feel that she herself is oppressed. I'm

Continued on page 19



GAY CAUCUS

UNITARIAN UNIVERSALIST GAYS

Because the gay movement is to new, confusion exists about the meaning of the term "Coming out". It has two meanings. If a person consciously recognizes and accepts his homosexual feelings and internalizes them into his personality, he has come out. He may not disclose this change to any other living person, but he has still come out. But coming out also means making a considered decision to live openly in society, to cease hiding one's sexual orientation from the view of society, including family, employer and friends. To avoid confusion, I call this second process "surfacing", although others call it "coming up front." If you like puns, you could call it "the second coming." In any case, both processes can be extremely difficult and both are turning points in the life of every gay person.

Heterosexual society has many rites of passage to help a person move from one stage of his life to another. The dedication of babies, marriages and funerals are standard procedure in every church. Confirmations, bar mitzvahs and, in other cultures, puberty rituals, mark the beginning of adult status. I believe gay people need to develop our own rites of passage to help us each transcend the two potentially most difficult and crucial periods in our lives; coming out and surfacing.

Coming out has in the past usually been a solitary and frightening experience. You believe you are alone in the world, cut off from the whole of society, one of a particular kind of species that you have been taught to despise from childhood, and now you are consciously moving into the territory of the despised. For many it is the most shattering moment of their lives and usually there is no outside help forthcoming. Most parents, doctors, ministers, social workers, school counsellors, psychologists and psychiatrists have such negative attitudes to homosexuality that the emerging person is overwhelmed by a cacophony of voices trying to "save" him. Most of us know of at least one suicide resulting from these violent efforts to force a person into the straight and narrow path of heterosexuality.

Surfacing is also fraught with perils. In the past, before the gay community had its own organizations, very few of the millions of gay people wished to or were able to surface willingly because of the physical and psychological harassment they could expect. At one stroke, one could be socially ostracized in one's church, club or school, lose one's job, be excluded from all contact with one's family, relatives or friends, lose one's driver's license, have one's insurance increased or cancelled, become the object of police harassment be forced to give up one's house or apartment because of "neighborly" ostracism, receive obscene phone calls, risk being beaten up by hostile thugs. Gay women had the additional problem of automatically being categorized as prostitutes, fair game for any straight man, in addition to all the other problems that women face in our super-straight male-dominated society. Is it any wonder we preferred to love "underground", pretending to be straighter than bringing all this upon ourselves at one blow!

And yet, these pressures seem to be lifting as society becomes more enlightened in the face of our efforts to gain more control over the determination of our own life-styles. With small groups of young activists leading the way in the major cities of North America and Europe, a new spirit of confidence and hope pervades our community. We are creating our own institutions of many kinds to carve out our own "free living spaces" where we can define ourselves, strengthen our personalities, and search out new ways of relating to one another and to the society we live in.

But I am not in agreement with those who have visions of setting up a separate gay community or state, ala Alpine Country. Our objective should be to change all the institutions of society so that eventually the difference between gay and straight will be diminished to the point of having no consequence. That is why I have chosen to work within a heterosexual religious denomination, the Unitarian Universalist Association. A small group of us have formed the Gay Caucus of the U.U.A. to confront the denomination, with its exclusion of us from all areas of church life, to deal with the harassment of gay ministers and employees, and to overcome the strong religious prejudice towards gays that Unitarians have inherited from their Judeo-Christian past. Locally, a small group of us meet Sunday evenings at First Unitarian Congregation. Even this is a small advance, considering the church board turned down a request for meeting space from CHAT about a year ago when it was just forming. It is my hope that series of dialogues can be carried on between the Gay Fellowship and other groups within the congregation, which will lead to our full participation in church activities, attending dances and church suppers together, teaching in the religious education program, having our relationships celebrated by the minister, participating in services that have special meaning for us as gays, participating openly as whole persons within the congregation.

Since the day when these things can happen is still some way off, we must continue to turn our attention inwards, helping each other to face the strains of living in a hostile community and a church which barely recognizes our existence. That is why I am suggesting that we need to create services or ceremonies that deal with our own needs, and specifically with coming out and surfacing.

A coming out ceremony should help the gay person to affirm his own sense of self-worth, to accept his newfound sexuality with joy and celebration and to foster within him a love for himself, for others of his kind, and even for those who would try to change him or oppress him. Other gays present should declare their emotional support for her or him to help overcome the alienation and loneliness of coming out, and to provide a positive welcome to the gay community.

A surfacing ceremony should be a joyful experience, a declaration of personal freedom from the internal and external restrictions of the past, a time of triumphant music and dancing. It should be arranged to happen in a public place, and invitations to

attend should be sent to one's family relatives, friends, employers, employees, etc.

I am 49. I am an older gay who grew up in a different era than this more hopeful one, where the brave young activists lead the way in strengthening and developing our community. I do not always agree with their militant jargon or with some of their confrontation methods. I prefer the gentle approach although I agree there are times when confrontation is the only way to educate a backward society. I am very much concerned about the older gay woman or man who has had to live in the closet for most of his life, has a lot invested in a job or profession, and cannot easily break free from his old patterns of thought. The older gay needs liberating too, but it is going to come much harder for him than for the younger gays coming out to-day.

Continued on page 19

Currently, the Immigration Act is being revised by the Department of Manpower and Immigration. In late summer of 1971 a petition was presented to the Federal Government demanding, among other things, that all references to homosexuals and 'homosexuality' be dropped.

However, as it now appears these discriminatory references will remain as is unless the gay community and other interested individuals write demanding that these sections be deleted from the Immigration Act. There are good reasons for deleting these sections from the Act, the main point being that they are inconsistent with the 1969 criminal code amendment which made homosexual acts between consenting adults 'not-illegal.'

As a matter of fact, one gay brother in Toronto has been ordered deported because of his homosexuality. This is a reflection upon all of us as gays. If he loses his appeal he will be forced to leave Canada because he shares the same sexual preference as the rest of us.

The best procedure for trying to obtain these deletions is to write a brief personal letter. It need not be long; just make the essential point that you want the relevant sections dealing with homosexuality dropped.

Write to:

The Honourable Otto Lang
Minister of Manpower and Immigration
E. A. Bourque Building,
305 Rideau Street,
Ottawa, Ontario K1A 0K2

If for some reason you cannot write we are circulating petitions bearing the signatures of as many people as possible which will be sent to Lang, and which can be signed either at:

C.H.A.T.
6 Charles St. E. (third floor)
964-0653
(soon moving to 58 Cecil St.)

or
The Body Politic Collective
65 Kendal Ave., Apt. 8
Toronto 4, Ontario

We will also be attempting to place petitions in the various gay establishments throughout Toronto. If you live outside Toronto, contact your local homophile organization or gay lib group (see the community page for a complete listing).

TWILIGHT TRAILS



A column which endeavours to bring 'tastefulness' to the revolution. It combines the real with the surreal depending on your approach to life.

We would also like to deal with the many hassles, affronts or just plain joys of day to day living and would appreciate any community news and/or outrage from the readers.

...For those who are frustrated beyond belief with the unemployment hassles and the bummer of finding winter work, may I suggest CRUNCH. Forget Martha Manpower for now there is an alternative employment agency for freaks and other desirables in the community.

CRUNCH is located in Rochdale - the people there are fantastic to rap with-and if you have special skills or talents you stand a good chance of finding interesting work. Also, you can be sure of getting a valid useful job opposed to Manpowers grey office-pabulum routine.

..Crunch -- Community Switchboard
341 Bloor St. West. -- Rm. 209
-- 922-1580..

...You hear so much about bananas these days... 'the chiquita banana is not your average banana - it has a special second skin.'

...But I say what about the oft neglected CUCUMBER... Now here is a prime instance of oppression; fruit versus vegetables... Yes folks, right under your noses in the supermarket section true oppression runs rampant... So I say to all you loyal cucumber lovers; stand up for your rights and tell chiquita to go 'peel off' and love a cucumber to death... Cucumbers are excellent for your skin... try one... help stamp out this cruel oppression and start glowing like Peter Pan in heat... Have yourself a cucumber facial today... its revolutionary...

...Twilights Food Fancies: Which means that I have gotten into an underground food space these days... I will be suggesting places where our poor street gay can have a cheap but interesting, meal...

This weeks choice is the Bagel Restaurant at 285 College St. near Spadina... This is food that your sure to get off on, Jewish mother or not... One of my favorites is a huge mound of chopped liver on a bagel, 80¢... Always, one is given ample portions of food, plus the occasional gem of advice... For instance, I was informed (by one of the truly surreal waitresses) that I looked 'just like a girl' as was cautioned 'you better watch out or some man might rape you'... Needless to say I still live in hope...

A SIGN OF THE TIMES: over a Queen St. store reads.... 'we deliver

FANCY FRUITS'.....

I wondered if this was copy for some obscure religious sect, a very together gay lib slogan, or an indication that our culture has finally been accepted by the masses...

...CHAT has a new center-complex building on Cecil St., near Grossman's Tavern (its in a very trippy old church/synagogue building)... Restorations are underway and when finally opened it will contain: CHAT offices, meeting space, a dance club and coffee house... Would seem that alternatives to the ghetto are getting better and better...

...I have nothing but praise and admiration for David Tipes Cabbagetown Plays currently running at the Tarragon Theatre... I shan't attempt any pretentious review or evaluation of the plays as I consider criticism and critics rather negatively and felt that we are all old enough to judge for ourselves... So, trust Twilight and do see these fine plays... One of the plays is on a gay theme... The title is rather mad: "The Travesty and the Fruit-Fly"...

CABBAGETOWN PLAYS by David Tipe... Tarragon Theatre... 30 Bridgeman Ave... till Jan 30th... Admission 2 and 3 dollars, donations on Sundays (you pay what you can afford)... evenings at 8:30, telephone 964-8833.

ON THE EPHEMERALS: Well, our dear Vancouver correspondent, Fluerrette du Mal, reports much news and Christmas flurry from that fair city... It seems that Baby Jane Hudson is finally off to France to study at the Sorbonne. Baby wants to bring a little culture to the revolution, I'm sure... Madame Now has gone back to university to study the advancing techniques of dildo construction and seam binding... Ruby Tuesday says she would like to visit Mayor Campbell as a well lit Christmas tree as part of the B.C. forestry enlightenment project... And amazing Grace is doing the old drag bit at the local churches... My, my, such nice seasonal glitter for Vancouver as our lovelies bring a warm holiday glow to the revolution... Keep up the good lustre, kiddies... Tinselled Kisses from Twilight...

Kent, who works in the CHAT office is organizing an experimental vocal group... So if you can sing like a linnet, give him a call at 964-0653.

Having trouble or would like advice for your L.I.P. project... then... give the Metro Resources Center a call at 461-0771... Storefront at 347 Danforth Ave... Call or drop-in..

In closing I can only hope that I have sufficiently fucked your minds for this issue and will continue to work at being outrageous, overbearing and ridiculous throughout 1972... I have two New Years Resolutions: one, to be higher than a kite and two, to be bigger than a breadbox... Hope you find my resolutions noble ones as I feel confident that I will be able to stick to them throughout the coming year...

Please send me any current community news... I will continue to fill in with surrealism where pertinent... Together we will make life mythical..

Till Then
Post Mistletoe Kisses

Twilight Rose

Mailing Address: Twilight Trails
c/o Body Politic
Apt. 8
65 Kendal Ave.
Toronto 4, Ontario

TO LOVE ONESELF IS THE BEGINNING
OF A LIFE-LONG ROMANCE

-Oscar Wilde-

POEMS:

rampant
and
riled

lie the bedsheets
thunder-thrilled
limb
entangled

now so
stilled

by the silence

this
kiss.

RON

Alone
with this
grim
leaf-drenched
november eve
to pare words
and thoughts
like scented
autumn apples
and remember
warmly
how our hands
spoke
fare-
well.

If only you could endure like the
essence of a poem
And use your hands like words to
sweep me off my feet.

- John Forbes

Write - one WE GET LETTERS.....

A TESTIMONIAL

"You've got to belong!" That's the watchword of today's culture. We are bombarded from all sides to do so. And as the pressures increase, we become less inclined to commit ourselves to anyone or anything.

Commitment, aye, there's the rub. Like Hamlet, we become not necessarily unable, but mainly just downright unwilling to make up our minds. We combat the pressures to make a decision, a commitment, by sitting down like a child in tantrum and "clanning up".

However hard we try, the tactic fails to succeed. We deceive ourselves into believing so, but all we really accomplish by such action is tantamount to saying, "Go ahead, walk right on over me. I don't have an opinion, so it really doesn't matter anyway". And thus, we inadvertently do commit ourselves, to political, intellectual, ideological, cultural, everything but physical suicide, and the process we create could eventually lead as far as that undesirable reality.

The intelligentsia shies away from involvement out of fear of being labeled "fanatics" or "true believers" as Eric Hoffer put it. The stimulation of this fear was certainly not Hoffer's intent, but he unwittingly helped swell the ranks of the uncommitted.

Physical violence, not one in the streets but even in the privacy of our homes, to a great extent accounts for the fear of involvement that increasingly affects the attitude of the general public. Apathy becomes a virtue by default.

We refuse to vote. We refuse to work with the party of our choice, or to organize our own parties, and then we have the audacity to complain about "the government". That's hypocrisy of the lowest and most inexcusable sort.

Apathy has made our society what it is, and that is why, over and above the fact of personal sexual preference, I have become a member of the Gay Liberation Movement. The truly remarkable thing about GLM is not only the work it does for the liberation of the homophile, but its concern for all persons, homosexual and heterosexual, black and white, left and right. A concern that seeks equality and civil rights in an unselfish manner so refreshing, if only in the fact that it even exists.

We are all one, or better still, we are all citizens of the world. We seek to become equal, and yet with the intention of still being human, individual, different, within the general confines of that equality.

Freedom is a matter of spiritual vitality, and it is this awakening, this dynamic awareness that is or at least should be the general concern of us all. Wake up! Be straight, be gay, but above all be yourself, and be proud, not with the pride that leads to repression, but the simple pride of existence.

"I am, and this is what I think." Say it loud enough and often enough and someone is bound to sit up and take notice. In all, it's the not so simple act of commitment.

The end for now.

Vernon, Associate Member
University of Waterloo
Gay Liberation Movement.

A RESPONSE

Vernon,

Before printing your article in The Body Politic, I would like to suggest that you reconsider your attitude toward 'straight' as expressed in.....
"Wake up! Be straight, be gay, but above all be proud,....."

As it is straights (or more exactly straight males) run the world and are more than proud already.

'Straight' is the accepted norm. The 'rightness of their "sexual" choice is taken for granted.

It's the 'gays' that have had to hide in this oppressive straight world. 'Stand up and be proud' makes sense only when applied to those not allowed any pride up to now.

It's impossible to 'be yourself' as we are all tainted with 'sexual identities' and until sexual definition (roles) are completely smashed we can not be sure what our 'real' selves are.

In struggle

Jude



REFLECTIONS OF

I sit alone in my room, my closet, look into my mirror and reflect upon my life of some 19 years. All thoughts pass in spurting, unrelated flashes, but they total. They have meaning to what I am. And I think of my future and just about cry. I am saddened by society's fools and by the many who would not understand; and I cry because my friend does not.

My last five years have seen me achieve a consciousness for social, political and economic reformation, if not outright change. But it goes further than for many of the people I know. I want human liberation; an end to the manipulative and superficial indoctrination of society.

I relate to the words "friend" and "love" with anxiety because today they have been exploited beyond human dignity but within those five years I have found both. They were found in someone I had first thought little of, yet throughout the years of our association we must have grown together because I had. And the beauty was that sexuality mattered not, at least not until the end.

I had felt the pain when he bled; the love when he thought he did. I listened and understood his frustrations. His hopes and aspirations were mine. I was there. We were friends yet strangers, and it ended when I reached out and tried to touch him. Oh God how it hurts. Why can we not relate as human beings?

Three months have passed and I still withstand the unmerciful agony. The people in my surrounding sputter out their problems and frustrations and I sit back and laugh at them and myself. If they could only hear mine. But it's not for them to hear; for

who are they? There is only one that need know, and, for my sake, need understand. The first has been accomplished and the latter not, but the hope is that what we were to each other would eventually conquer. Of course, I've often been referred to as the "eternal optimist". Nonetheless, I'll always be there but until that moment arrives, for it had better, I'll attempt to leave my room and do my bit for human liberation.

Jack



GAYS IN THE MEDIA

All newsrooms across North America seem to have two aspects in common. They tend to be politically liberal, and to rely upon material and information sent to them regarding news stories. Few news departments today have either the staff or the time for investigative reporting. (Hence, since those of the left are generally making the news, they are the ones whose activities are usually reported.)

It is unnecessary here to discuss in detail the various left-wing news stories which appear daily in newspapers, on radio and on television; but they include the protest to the war in Vietnam, growing concern with manipulation of our environment, and an empathy for those who are starving in our own country and abroad. There is, however, one wave of the new left which has been to a large extent ignored by the news media: namely, Gay Liberation. Indeed, there is only token recognition of women's liberation which is more militant and more established than gay lib. It is therefore necessary to examine the reasons for this neglect.

The swing from a middle-of-the-road viewpoints that news departments so prided themselves on more than a decade ago, to a position slightly left of that, is now history. It began with the Civil Rights Movement and the wave of northern intellectuals who descended into the deep south to register blacks to vote and included sit-ins at various anti-black establishments in the south. The arrests which followed those sit-ins and the

march on Selma began a movement which slowly liberalized those in the newsrooms. Nevertheless, at first each liberation movement has been treated with an almost humorous approach by the news media. Women's liberation is only now emerging from a topic of humor by newsmen and media interviewers. Yet the women's movement is still gaining inroads by forcing the government into enacting legislation guaranteeing equal employment and rights under the law. Now the movement is involved in making the public aware of the ways women are used subconsciously by males as a sexual toy. This is a more difficult task as it involves the tearing down of cultural barriers, built up by generation upon generation, so that man will accept woman as an equal. Television is playing a role in this. Only a decade ago a woman on the media would be employed to do a cooking show, or perhaps a weathercast. Today this is changing. Women are taking an active role in newscasting and reporting and are doing an admirable job. Even the CBC has

Continued on page 19

sure in fact that it will not make any difference to the woman who feels that there is no reason for gays to join together simply because they're gay. And why should it - we wouldn't be here except that we feel the exact opposite.

However there are older women that have talked to me. One thing that has been said is that many of their friends will not come because they see the women in CHAT as being an auxiliary. Needless to say, I screamed that this was not the case. I was told that impressions matter a great deal. This amendment would clear up that impression.

I have heard many younger women and especially women's liberationists say that, because of the over powering preponderance of men in CHAT's structure who do not seem sympathetic to the plight of women in this society, they feel that they cannot have any meaningful say in the organization. I think there is room for these people and their ideas NOW but, equal representation would show, unmistakably, that CHAT does want to know and struggle seriously with the problems of women. This would be appropriate since the oppression of homosexuals and women are very closely linked and therefore, the ideas and feelings of women's liberationists who are also lesbians can be of invaluable service if we are to understand fully the roots of our oppression as gays.

I'm sure that CHAT, having taken this position would attract and hold other women too. Like one woman I spoke to who doesn't fall into the above categories who said - I thought that was the way it was - of course it should be official - it's so basic - so obvious.

There are probably more reasons than the above for why I support this amendment. These were the ones that sprung to mind immediately. As far as attracting more women - that's only a probability - a good one, I think - but maybe it won't attract any. However, I'm sure that it won't drive any away. And, for any women that do come - for any reason - it will show that the women in CHAT aren't an auxiliary and have equal respect and trust invested in them by the CHAT membership. I feel that the reasons given before 'attracting more women', are the most important because they deal with us as we are now. There is a possibility that the benefits that I expect the adoption of this amendment would bring to CHAT and hopefully, to the entire community, might be garnered without the amendment. However, what is to be lost and what gained by acceptance. Do we lose anything if we do accept this amendment? Surely not if common understanding, decision and action is our goal. Are the women in CHAT less capable or trustworthy or responsible than the men? I think not and I am sure you agree. Given that, what would be lost by having women take an equal share in the responsibility of directing CHAT. I feel that the membership of CHAT risks nothing in adopting this proposal and that the possibility of gaining deeper insights and mutual benefits leading to more constructive service and action is greatly increased by accepting wholeheartedly this amendment.

SOLIQUITY

Gays In the Media Continued

moved away from the pretty-girl image to the intelligent, hard working female journalist. But this has taken time to achieve.

How does Gay Liberation fit into all of this? Well, I doubt if any news department knows whom on its staff may be gay. That is not important, I am more concerned with the manner in which information relating to gays is reported. As blacks and women enter the field of journalism they are able to push their political/social attitudes into their material, to give it the added scope of their own personality. This is understood from the beginning. After all a black is going to relate to life in context of his cultural background just as is a woman, or a newsmen of any other minority group. But for the homosexual this is not so. The gay reporter not yet allowed to promulgate his own attitudes aggressively. Rather, he must rely on those committed gay liberationists who are ready and willing to protest the attitudes of an anti-gay society. The gay journalist must rely on the liberation movement to provide him with the material to write, interview and generally cover gay stories.

The onus therefore is on the liberation movement itself. In making a survey of three television stations and five radio stations in the Metro Toronto area, it has been suggested that the gay movement has not sent releases on any of the matters of concern to the community to the media. However, spokesmen for gay lib say releases were sent to various stations. Two television news directors said that they would cover gay protests which they thought were indicative of the gay community's feelings on specific items. But how, asked one, can we be expected to become involved in something we know nothing of? The point is most valid. Nevertheless, the question still remains, why is gay still something to be snickered at? Well again, I must point the finger at the gay community itself. Black liberation, and female liberation were laughed at too. The reasons: one, uncertainty usually makes one fearful and that leads to making light of the situation. The other, and probably the most important; once the group is humoured it will continue to be the subject of snickering until gays protest and protest loudly. Protest is the only solution. That coupled of course with education. Our main concern is to let the community at large know that we too are citizens, that we are involved and that we insist on our rights as human beings. By involving the media we can certainly accomplish this in a much faster way.

Robert Brett Sands
Freelance journalist and
assistant producer for
TV-11 news and public
affairs.

Unitarian Gay Caucus Continued

The young gay liberationists in Toronto Gay Action, in CHAT, in the University groups have given me the courage to grow stronger within myself during the past year, and to overcome

some of my bitterness and cynicism, my stifled rage against a society that has forced me to live a life of a celibate for so many years. I am now more determined than ever to work through the channels I have chosen to change our society into one in which every person, including every gay person, can achieve his fullest potential.

Elgin Blair.

Non-Urban Gay Ghetto Continued

Much has been written about the urban phenomena and it is undeniable that cities tend to have a large concentration of gay people. Therefore it is understandable that the gay liberation movement has begun in these places. Yet collectively the majority of the gay population must still be living outside these larger centres, and thus are desperately in need of a sense of community.

University organizations in smaller cities which seem to suffer from a turnover in executive and membership should perhaps seek a stable base in the community and act as catalysts for the foundation of community groups. When the movement can boast a Sudbury Gay Liberation Group, or a Kingston Homophile Association we will indeed be well along the road to liberation.

Hugh Brewster

GAYS, OTTAWA

A new organization has been born! Its name is Gays of Ottawa, to be known as GO.

As you may know, on 28 August, 1971, was held the first Canadian Gay Rally on the steps of Centre Block, Parliament Buildings here in the National Capital. There was a rather poor response from the Ottawa gay citizens as a result of torrential rain, and poor publicity. Rain can't be helped, but why poor publicity? Because there was no organisation in this city to tell gays of the Rally. Also, because there was no organisation here, the gay community had no collective body to air their grievances; hence, each dissatisfied gay was alone: an island of discontent.

We, the Provisional Executive of GO, hope that our organisation will provide such an organ for gays who are discriminated against (as we all are). We shall try, also, to encompass as broad a sphere as possible for all gays in the Ottawa area -- educational, legal, medical, religious and social. It is our policy that all of our programmes be bilingually English and French (to reflect the two major cultural and linguistic groups within the city).

We shall try to dispel the fear that permeates the very fibre of gays in Ottawa. To do this we cannot run a radical, quasi-revolutionary, militant organisation; we must use different tactics. We are bound to run into difficulties, (even with this more moderate approach) with the 'die-hard' conservatives, and closet cases who want to enforce the status quo.

The support of our brothers and sisters in this Province and throughout the Dominion, is needed. The co-operation of American gay organisations is requested as is support from similar organisations abroad. By thus joining hand-in-hand we may achieve our goals.

